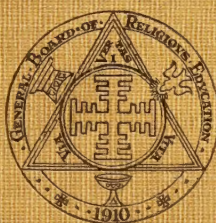


CHURCH IDEALS IN EDUCATION





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CHURCH IDEALS IN EDUCATION

A PRE-CONVENTION STATEMENT

1916

A DESCRIPTION OF THE WORK AND
AIMS OF THE GENERAL BOARD OF
RELIGIOUS EDUCATION OF
THE PROTESTANT
EPISCOPAL
CHURCH

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Dedication

In appreciation of one whose love of the child and whose insight into spiritual training has contributed so greatly to the inauguration of the new era in Religious Education, this book is dedicated to the

Rev. Pascal Harrower,
Chairman of the Sunday-school Commission
of the Diocese of New York.

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IT is with profound satisfaction, and no little pride, that the General Board of Religious Education is able to present to the Church this statement of its aim and organization, and the plan and scope of its work and its general policies and ideals.

Less than three years ago the Board was canonically established on its present wide basis, and yet the great task of unifying and co-ordinating the Church's educational work has already been inaugurated in every province and diocese, not only with zeal and enthusiasm, but with a breadth of vision and grasp of detail that has won the confidence of the whole Church.

The analysis and statement have been prepared by the Rev. William E. Gardner, D.D., General Secretary of the Board; the Rev. Lester Bradner, Ph.D., Director of the Department of Parochial Education, and the Rev. Stanley S. Kilbourne, Director of the Department of Collegiate Education; and many others, whose interest has been aroused, have rendered valuable assistance.

The book—"Church Ideals in Education"—speaks for itself. We trust that it will be widely read and studied, especially by those who are to take part in the proceedings of the next General Convention. We commend it to the Clergy and Laity, and thank God, Who has manifestly guided the Church in this most important undertaking.

The General Board of Religious Education.

General Board of Religious Education



MEMBERS

PRESIDENT EX OFFICIO

The Presiding Bishop

Rt. Rev. DANIEL S. TUTTLE, D.D. St. Louis, Mo.

APPOINTED AT LARGE

Rt. Rev. C. P. ANDERSON, D.D. Chicago, Ill.
Rt. Rev. THOMAS F. GAILOR, D.D. Memphis, Tenn.
Rt. Rev. EDWIN S. LINES, D.D. Newark, N. J.
Rt. Rev. EDWARD M. PARKER, D.D. Concord, N. H.
Rt. Rev. ETHELBERT TALBOT, D.D. So. Bethlehem, Pa.
Rev. LESTER BRADNER, Ph.D. New York City
Rev. WM. M. GROTON, D.D. (Deceased) Philadelphia, Pa.
Rev. C. P. MILLS Boston, Mass.
Rev. CHAS. H. YOUNG, Chicago, Ill.
Mr. ROBERT H. GARDINER Gardiner, Maine
Mr. WM. FELLOWES MORGAN New York City
Mr. GEORGE WHARTON PEPPER Philadelphia, Pa.

and the General Secretary, Ex Officio

ELECTED BY PROVINCES

New England—Rev. ANSON P. STOKES New Haven, Conn.
New York and New Jersey—Rev. C. H. BOYNTON, Ph.D. New York City
Washington—Rev. L. N. CALEY Philadelphia, Pa.
Sewanee—Rev. MERCER P. LOGAN, D.D. Charleston, S. C.
Mid-West—Rev. JOHN H. MCKENZIE, D.D. Howe, Ind.
Northwest—Rt. Rev. FRANK A. McELWAIN, D.D. Faribault, Minn.
Southwest—Rev. JAMES WISE St. Louis, Mo.
Pacific—Rev. EDWARD L. PARSONS Berkeley, Cal.



OFFICERS

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Rt. Rev. DANIEL S. TUTTLE, D.D.

VICE-PRESIDENT

Mr. ROBERT H. GARDINER

SECRETARY

Rev. CHARLES H. BOYNTON, Ph.D.

TREASURER

Mr. WM. FELLOWES MORGAN

GENERAL SECRETARY

Rev. WILLIAM E. GARDNER, D.D.

DIRECTORS of DEPARTMENTS

DEPARTMENT of PAROCHIAL EDUCATION
Through the Sunday-school and Other Agencies

Rev. LESTER BRADNER, Ph.D., Director

DEPARTMENT of COLLEGIATE EDUCATION

Rev. STANLEY S. KILBOURNE

Headquarters, 289 Fourth Avenue, New York, N. Y.

STATEMENT OF AIMS

The aim of the General Board of Religious Education as stated in Canon 57 is "The unification and development of the educational work of the Church." Acting under the Canon the Board seeks

To study the educational problem from the religious standpoint

To suggest methods and material for attaining the best results in Religious Education and for deepening the spiritual life through worship and service

To stimulate our clergy, teachers of religion and all our people to higher standards of education

To systematize the educational work of the Church through an inspiring and co-operating leadership in both national and local fields

THE GENERAL BOARD, ITS HISTORY, CANON, MEMBERSHIP AND ORGANIZATION

On the first day of October, 1912, a desk, some chairs and a supply of stationery were placed in Room 63, on the top floor of the Church Missions House in New York. Amidst these meager furnishings, but with much optimism and pioneer determination, the General Board of Religious Education made its first advance into the life of the Church.

* Any general educational movement in the Church can be understood only through the history of the Sunday-school, for the Sunday-school has been the educational expression of the rank and file in the Church. One of the greatest transformations that has ever appeared in the Church was introduced by the Sunday-school movement of 1815. This movement was the outgrowth of the Raikes movement in England. Before the close of 1817, according to Michael, nearly every parish in the Republic had begun to hold schools on Sunday or was preparing to start them. In this year, the New York Protestant Episcopal Sunday-school Society and the Philadelphia Protestant Episcopal Sunday and Adult Society were organized. In 1829, at the General Convention held in Philadelphia, the Sunday and Adult Society of that city projected and effected a federation of all the Sunday-school Societies into the General Protestant Episcopal Sunday-school Union.

The very definiteness of the Sunday-school movement, with its output of lessons and publications and its creation of general officers, in some measure forced two issues: on the one hand, a stronger emphasis on Church teaching as distinct from the interdenominational Sunday-school literature of the time; and on the other hand, a growing jealousy between religious denominations because of the use of public school funds to support denominational teaching. Here began the removal of religion from public schools. The Church expressed her objection, and some educational leaders among the clergy, notably Rev. William A. Muhlenburg, organized schools to demonstrate that religion must remain part of a general education. These schools had little place for the generally accepted Sunday-school, except as a missionary agency. The parish school for week days and the public catechising for Sunday was the ideal. This plan introduced many issues which divided the educational interests of the Church. By 1838, the situation had become so complex that the General Convention appointed a Commission under the direction of a Joint Committee. "It consisted of Bishop George W. Doane, Dr. Francis L. Hawks, Dr. William A. Muhlenberg and the Rev. Benjamin O. Peers, who were to take into consideration the important duty of the Christian education of the youth of both sexes in accordance with the principles of the Church; to collect information respecting the efforts

* These data taken from Michael's "The Sunday-school in the Development of the American Church."

already made and the institutions already established for the purpose; to exert themselves as far as possible to extend a proper interest upon the subject among the clergy and laity of the Church, and to make such a report as to aid them in adopting the best measures for promoting this great object."

The report of this committee filled a small octavo volume. It stressed the parish day-school as the need of the land, and urged that the Church-school be made of such a high order that "all sorts and conditions of Christians would flow into it." The Sunday-school Union was won over to the plan, and, between 1841 and 1844, the Church was flooded with literature and principles which she could not put into practice. The Church lacked the means and the educational leaders to effect any organized effort to influence the development of national education. The General Sunday-school Union lost the confidence and support of many of its most active Sunday-school workers, and in 1844 the whole movement to form a general Educational Society disappeared.

With the waning influence of the Sunday-school Union, came a movement to promote Sunday-schools. Leaders like Rev. Richard Newton took the field and prominent laymen gave themselves to the building of splendid schools as individual enterprises. In 1847 these men turned their backs on the Union and organized the "Protestant Episcopal Society for the Promoting of Evangelical Knowledge."

With prestige lost and financial support gone, the Union disappeared. And with the tendency to make the Sunday-school an individual enterprise, the clergy no longer expressed interest in the religious training of the young. The Sunday-school became an adjunct to the Church—often a substitute for Church services.

The next movement of importance came in 1870 and the leader was Mr. George C. Thomas, superintendent of the Sunday-school at the Church of the Holy Apostles in Philadelphia. Under his influence the Pennsylvania Diocesan Sunday-school Society was organized, and, in 1875, the American Church Sunday-school Institute was projected under the presidency of the Bishop of Pennsylvania. The work of the Institute has been the publication of the "American Sunday-school Magazine" and the promotion of uniform lessons.

In 1898, the Bishop of New York instituted a general movement by the organization of a Commission to consider possible improvements in the Sunday-schools of that diocese. In a few years there were similar commissions in many dioceses. Their activity brought forth two general movements: (1) The Sunday-school Federation, which aimed to federate the various Commissions and Institutes within the Church, and (2) The Joint Commission on Sunday-school Instruction, which was created by the General Convention of 1904 to "make the Sunday-school more effective for the religious instruction and Church-training of our people." The two reports of this Commission, presented in 1907 and 1910, tell of the difficulties in Sunday-school work.

In 1910, at the General Convention in Cincinnati, the above agencies combined and presented a plea for a canon which should create a representative Board of Education, to which should be

entrusted "the unification and development of the Church's work of religious instruction, especially through the Sunday-school." The canon presented with the pleas was submitted to canonical trimming and when finally passed limited the work of the new Board to "primary and secondary schools and especially the Sunday-school."

From the Convention of 1910 to the Convention of 1913 was a period of education when Sunday-school leadership pressed the futility of any General Board of Education whose work in the Church must be limited to one or more kinds of educational institutions.

The point was made that Sunday-school success depended on a change in the methods of theological training. Deficiencies in the preparation of the priest were being felt most keenly in the educational life of the parish and in the training of the young. By some agency the parochial task of education must be more closely connected with the training of the clergy. It was also maintained that the Church should establish closer connection between the Church Schools and the institutions of higher learning, embodying the principle that the training and teaching of youth in the parish must be continued harmoniously in the Church School and further developed in the college.

When the General Convention of 1913 met in New York, many of the educational leaders came with a new point of view as to the work possible of accomplishment by a Board of Education whose scope should be as general as its name. In spite of the skepticism of some who doubted the ability of any Board to undertake so large a task, the inclination to give the whole matter a trial prevailed and Canon 57 was passed, which reads as follows:

Canon of a General Board of Religious Education

I. There shall be a general Board of Religious Education, the purpose of which shall be the unification and development of the educational work of the Church under the Constitution and Canons of the General Convention.

II. The Board shall be composed of the Presiding Bishop, a General Secretary, when chosen, and twenty other members who upon the passage of this Canon shall be appointed by the Presiding Officers of both Houses acting together during the meeting of the General Convention of 1913, of whom twelve shall be appointed to serve until their successors are appointed at the next General Convention, and one from each of the eight Departments to serve until his successor is chosen by his Department. Thereafter twelve shall be triennially appointed at the meeting of the General Convention by the Presiding Officers of both Houses acting together. In the appointments, each of the three orders shall be represented. The eight other members shall be elected, one by each of the Provincial Boards of Religious Education at its first regular meeting after the General Convention. Each member elected by a Provincial Board shall serve for three years, or until his successor is elected by his Provincial Board. In case of vacancies occurring in the number of members appointed by the Presiding Officers of the General Convention, the General Board may elect members to hold office until the next meeting of the General Convention.

III. The Presiding Bishop shall be ex officio the President of the Board. Nine members shall constitute a quorum. The Board shall choose from within or without the Board a General Secretary, who shall be ex officio a member of the Board and its executive officer. The Board shall elect a Secretary and a Treasurer. It shall have power to form Committees with membership drawn from within, and when deemed desirable from without, the Board, and shall create such agents as its work may demand.

IV. The Sunday-school Convention of each Missionary Department, as at present organized, shall become the Provincial Board of Religious Education. This Provincial Board shall be auxiliary to the General Board and unless otherwise constituted by its own action, shall be composed of the Bishops officially resident within the Province and of five members from each Diocese and Missionary District within such Province. Each Diocesan Convention or Council and Missionary Convocation shall elect its own members, or provide for their election by the official educational organization of the Diocese.

V. The General Board is authorized to receive gifts and to appeal to each Diocese and Missionary District within the Church through its Convention or Council for the funds necessary for carrying on its work efficiently.

VI. Each Provincial Board shall make an annual report of its work to the General Board, and the General Board shall make a triennial report to the General Convention.

The personnel of the Board as appointed by the General Convention was as follows:

Appointed at Large:

| | |
|-------------------------------------|----------------------|
| Rt. Rev. Thomas F. Gailor, D.D..... | Memphis, Tenn. |
| Rt. Rev. C. P. Anderson, D.D..... | Chicago, Ill. |
| Rt. Rev. Edwin S. Lines, D.D..... | Newark, N. J. |
| Rt. Rev. C. B. Brewster, D.D..... | Hartford, Conn. |
| Rt. Rev. Edward M. Parker, D.D..... | Concord, N. H. |
| Rt. Rev. Ethelbert Talbot, D.D..... | South Bethlehem, Pa. |
| Rev. Wm. M. Groton, D.D..... | Philadelphia, Pa. |
| Rev. C. P. Mills..... | Boston, Mass. |
| Rev. Chas. H. Young..... | Chicago, Ill. |
| Mr. Robert H. Gardiner..... | Gardiner, Maine |
| Mr. George Wharton Pepper..... | Philadelphia, Pa. |
| Mr. William Fellowes Morgan..... | New York City, N. Y. |

Appointed from Provinces:

Province of New England:

Rev. Anson P. Stokes, D.D.....New Haven, Conn.

Province of New York and New Jersey:

Rev. Charles H. Boynton, Ph.D...Theological Sem., N. Y. City

Province of Washington:

Rev. L. N. Caley.....Philadelphia, Pa.

Province of Sewanee:

Rev. Mercer P. Logan, D.D.....Nashville, Tenn.

Province of the Mid-West:

Carl R. Fish, Ph.D.....Madison, Wis.

Province of the North-West:

Rt. Rev. F. A. McElwain, D.D.....Faribault, Minn

Province of the South-West:

Rev. James Wise.....St. Louis, Mo

Province of the Pacific:

Rev. Edward L. Parsons, D.D.....Berkeley, Cal.

The first meeting of the new Board was held in New York on December 9, 1913. At that meeting the Rt. Rev. C. B. Brewster, D.D., resigned, and Rev. Lester Bradner, Ph.D., was elected in his place.

Since that date there have been two changes on the Board. By vote of the Provincial Synod of the Province of the Mid-West, Rev. J. H. McKenzie, D.D., of Howe School, Ind., has taken the place of Prof. C. R. Fish, of the University of Wisconsin. On May 24, 1915, Rev. W. M. Groton, D.D., died in Philadelphia. The Board sustains a loss in Dean Groton's leadership, especially in the field of theological education. He was a faithful attendant at all meetings of the Board and outlined the plan of work which is pursued in the Department of Theological Education.

Since the General Convention in New York in 1913, the Board has held the following meetings:

New York, December 9, 1913.

Detroit, February 3, 1914.

New York, April 29, 1914.

New York, March 10, 1915.

New York, January 19, 1916.

Organization

The work of the Board falls naturally into the four divisions of Parochial Education, Secondary Education, Collegiate Education and Theological Education. At the meeting of the Board December 9, 1913, it was voted that this work be performed through departments and that the organization and function of each department be determined at the time of its organization and in accordance with its requirements.

At the same meeting the Department of Parochial Education through the Sunday-school and other Agencies was created, and to it was consigned the organization and direction of Teacher Training, Curricula, Worship and Organization in the Sunday-school; also the promotion of Religion in the Home. The following members of the Board were elected to the department:

Rt. Rev. Ethelbert Talbot.

Rev. Llewellyn N. Caley.

Rev. Charles H. Boynton.

Rev. Mercer P. Logan.

Rev. Carlton P. Mills.

Rev. James Wise.

Rev. Charles H. Young.

Mr. William Fellowes Morgan.

Rev. William E. Gardner.

Rev. Lester Bradner, Director of the Department.

The formation of a Department of Secondary Education was deferred. Matters concerning Secondary Education were referred to the following committee:

Rt. Rev. Edward M. Parker.
Rev. Mercer P. Logan.
Rev. William E. Gardner.

At the same meeting a Department of Collegiate Education was formed to consider the possible influence of the Church in the universities and colleges. The following members of the Board were elected to this department:

Rt. Rev. T. F. Gailor.
Rt. Rev. C. P. Anderson.
Rt. Rev. F. A. McElwain.
Rev. A. P. Stokes.
Rev. E. L. Parsons.
Prof. C. R. Fish.
Mr. G. W. Pepper.
Mr. R. H. Gardiner.
Rev. W. E. Gardner.

At the meeting of the Board in Detroit, February 3, 1914, the Rev. Stanley S. Kilbourne, Rector of Holy Trinity Church, Minneapolis, Minn., and Chaplain for Church Students in the University of Minnesota, was elected director of this department. He began his work in April, 1914.

The Department of Theological Education, consisting of the following members, was created at the same meeting, but owing to insufficient support a director for this important work has not as yet been appointed:

Rev. Wm. M. Groton, Chairman.
Rt. Rev. E. S. Lines.
Rt. Rev. F. A. McElwain.
Rev. C. H. Boynton.
Mr. George W. Pepper.

At the meeting of the Board held in New York, January 19, 1916, a Department of Secondary Education was created with the following members:

Rt. Rev. Edward M. Parker.
Rev. John H. McKenzie.
Rev. Mercer P. Logan.
Rev. William E. Gardner.

Councillors

The Board provides for "Councillors" to the various departments. This provision enables the Board to call to its aid teachers, rectors, chaplains and professors, who are experts in the field of religious education.

Board Meeting and Executive Committee

The Board holds an annual meeting on the third Wednesday in January, and other meetings as needed. An Executive Committee, consisting of the following members, carries on the work, acting with

the authority of the Board between meetings. This committee meets at the time of the annual meeting and also on the first Wednesdays in March, June, October and December.

Rt. Rev. Ethelbert Talbot.

Rt. Rev. Edwin S. Lines.

Rev. Charles H. Boynton.

Rev. Llewellyn N. Caley.

Rev. Anson P. Stokes.

Mr. Robert H. Gardiner.

Mr. William Fellowes Morgan.

And the Staff Officers, ex officio:

Rev. William E. Gardner.

Rev. Lester Bradner.

Rev. Stanley S. Kilbourne.

GENERAL STATEMENT OF EDUCATIONAL ORGANIZATION IN THE CHURCH

Following the Convention of 1913, the Provincial Synod in each province provided for a Provincial Board of Religious Education, auxiliary to the General Board. In some provinces the synods, acting as boards, elect Executive Committees or Commissions for Religious Education, and these co-operate with the General Board in the promotion of Religious Education in the various provinces. The description of their work, personnel, etc., is found in later pages of this report.

In the Dioceses of the Church there has been a variety in educational administration. Conventions have created committees and commissions and boards for the direction and development of education in parishes, Church Schools and colleges. With the creation of the General Board by Canon, and the organization of the movement to unify all the educational work of the Church, there is a tendency in Dioceses to create Diocesan Boards of Religious Education, to which may be referred all of the educational activity of the Diocese. The organization and personnel of these Diocesan Boards are found in appropriate sections in this book.

PART I.

GENERAL POLICIES

In its views on Religious Education, both from the ideal and the practical side, the Board regards the following principles as fundamental and normative in all its work.

1. RELIGIOUS EDUCATION MUST BECOME A UNIT

As far back as 1899, when the now famous course of lectures on Christian Knowledge was arranged under the leadership of Bishop Henry C. Potter and the Sunday-school Commission of the Diocese of New York, Dr. Nicholas Murray Butler, in the opening lecture of a series which proved to be the starting-point of the modern movement in the Church for education in religion, said:

"True education, as distinguished from the innumerable false uses of the word, is a unitary process. It knows no mathematically accurate subdivisions. It admits of no chemical analysis into elements, each of which has a real existence apart from the whole. When stretched upon a dissecting-table, education is already dead. . . . In my view, education is part of the life-process. It is the adaptation of a person, a self-conscious being, to environment, and the development of capacity in a person to modify or control that environment. The adaptation of a person to his environment is the conservative force in human history. It is the basis of continuity, solidarity."

In the educational system of the State, the High School does not teach arithmetic. All High School mathematics are dependent upon a knowledge of arithmetic, but the High School knows that arithmetic is taught in the Grammar School. Similarly the College is relieved from teaching the ordinary branches of algebra because these are parts of the High School or Preparatory Course. In a word, the educational system of the State, although it has many sections, is *constructive*. Its upper stages are built upon the lower.

In education in religion there are also many factors concerned, the most familiar among them being the Home, the Parish (or Sunday-school), the Church Secondary School, the College or University, and the Theological School. Ideally speaking, these many factors are unified in that they all act upon some single individual. They might all be parts of a consistent process. But, in point of fact, what can the Parish Sunday-school count upon as learned in the Home? What studies in the Sunday-school are assumed and built upon by the religious teaching of a Church Secondary School? What relation is there in the courses in religion offered to College students to these courses studied in preparatory school voluntary group work? We all know that those relationships, from one end of the line to the other, are conspicuous by their absence. Not all youth, of course, are fortunate enough to secure even secondary education. Yet even for these less fortunate it is important that the home and Sunday-school should be closely knit together.

A "process" is defined as "progressive movement" or a "gradual advance." All real life is characterized by processes, or related actions. Religious education, just because it seeks to shape a growing life, ought to be a process. How can it be effective otherwise? For unless it is a process, *it fails to keep continuous hold* of the growing individual. There are gaps where he drops out and goes wrong, or, at the very least, fails to progress. The great trouble with religious education, practically, is its utter failure to be a process.

The influence of the above-mentioned factors in religious education has been relatively ineffective hitherto just because they failed of cohesion or continuity. They lacked a steady grip on the tugging impulses of life. The greatest task in the teaching of religion to-day is to establish a continuous inter-relation between the home, the parish, the school, the college, and the seminary. Each is a stage in the progress of the individual into the fulness of religious life. But until each stage hands up a definite contribution to the next, and builds upon a definite accomplishment of the preceding, the process is balked, results are lost, and labor is wasted.

The most difficult task before the General Board is to establish this point of view in the educational institutions of the Church. The Sunday-school, with its vital interests, must no longer be allowed to consider itself as apart and unrelated to other matters in the parish, or as the whole task of the Church in education. The College question must no longer be separated from parish life, nor the secondary school situation from both.

The General Board of Religious Education, not merely out of canonical obedience, but with deep conviction, has undertaken the task of bringing a real unity unto the educational program of the Church. This task is as long and difficult as it is important, but it is not impossible.

2. RELIGIOUS EDUCATION IS NOT INFORMATION MERELY BUT THE NURTURE OF A CHRISTIAN LIFE

To control a life it is necessary to do more than impart facts. Virtue is not the invariable and necessary sequence of mere knowledge. Education in religion is the production of Christ-like living—the equipping of a new human being with the power to react to his experience after the fashion of a true child of God. No one lives solely through his mind. It is an old and true observation that we feel first and think afterward. It is equally true that there can be no real religion without a *willing* for God and with God. Neither a complete knowledge of the Bible, nor yet a perfect acquaintance with Creed, Catechism and Liturgy will make a man live religiously unless he can *feel* and *act* as one in whom the Spirit of God dwells.

Education in religion hitherto has stressed the intellectual and informational side, to the neglect of a rounded training of the life itself. It has tended to make religion center in a knowledge of facts instead of in a life lived for the Kingdom of God. It has felt itself complete in a list of subjects instead of a series of capacities for worship and service. It has contemplated a curriculum accomplished instead of a life trained.

One of the first official acts of the Board was the formulation of a

standard ideal of Christian instruction (the "Standard Curriculum") in which this very principle was maintained, and the aim of Christian education defined as including not merely "subject matter" or information, but the acquaintance with the daily life of the Church, the development of the devotional spirit, and the actual undertaking of Christian service in helpfulness to others. This aim has been consistently maintained in all the subsequent efforts of the Board.

Formal studies in religion are indeed useful and necessary, but the real object is to fit the child and the youth to live effectively in the life of the Church, and to be an active agent in the extension of the Body of Christ. This point of view is as applicable to the higher ranges of education in religion as it is to the home or the Sunday-school. It demands from the college and the seminary that they shall reach out beyond the purely academic and historic in their instruction, to that which is vital for present living, and pertinent to a real leadership. It affirms for the parish this educational aim: So to nurture the growth of each individual, especially the child, that he may attain the "mind of Christ," and by his efficiency in the parish, assist it to lift the life of the community into that of the Kingdom of God.

3. THE BEST RESULTS IN EDUCATION REQUIRE TECHNICAL SKILL AS WELL AS PERSONALITY

The Board maintains that teacher-training definitely *increases the teaching power* of the Church.

Nature is so instinct with growth, and every child so thoroughly equipped with the capacity to imitate, that *some* progress in religion is inevitable if merely good association can be provided. We agree that a good example in a teacher will carry far. Just so kind-heartedness will furnish a child food, but the feeding may be unwise for all that. The best growth is not attained by injudicious feeding. And the feeding of the heart and mind is even a more delicate process than the feeding of muscle, nerve and blood. Many an infant owes its life to the scientific preparation of food. Many more persons than we realize owe what happiness they attain to the skilful nurture of the soul. Both are increasingly important as we reach up into the earliest years of childhood.

There are "born teachers," and others who are born not to be teachers. This nobody wishes to deny. We observe, however, that born teachers are not numerous, and that meanwhile we must "make" a few others. We observe also that the born teacher is always the most eager to profit by technical advice, and becomes a still better teacher because of it. Training, then, has this practical result: It makes some teachers good who otherwise would have been mediocre or poor; it makes our naturally good teachers even better.

We get increased power because, first of all, training makes clear the nature of the child or of the youth. Want of expert knowledge concerning the material we handle is responsible for many mistakes in the handling, and for poor results. A real understanding of childhood and youth is far more than half the equipment of a teacher, and yet it is the most neglected side. Once knowing what the characteristics of growing life are, it is easier to make it grow in whatever field we desire.

Teachers have often been faulted for knowing little of the subject-matter in hand, when their real ignorance has been concerning the capacities and needs of the pupil.

The Board, then, stands for the training and preparation of a leader for his work, whether in the seminary or the Sunday-school, the parochial society, or guild. Those who expect to succeed in handling men must first know what is in man. We urge the Church to insist upon the training principle for her clergy and her laity as well.

When we come to the field of the parish and the Sunday-school, it needs to be thoroughly understood that the training of the teacher is *more vital* to the Church than the production of improved lesson material. The latter is quite necessary. But every advance in lesson material demands added ability on the part of the teacher to handle it. Many failures in the working of new courses, instituted because of their supposed merits, have been really due to the same *incapacity of the teacher* which made a failure of the previous course and will continue to render any material a failure. The Board is concerned to see better lesson material provided, but it is more concerned to see the teaching power of the Church increased.

With equal force this principle applies to the conduct of parochial organizations which are not usually considered as educational agencies. Missionary organizations lie, perhaps, on the border-line. Their educational functions are just beginning to be felt. Leaders in missions now realize that the first step in educating the Church to become fundamentally a missionary Church, is to train the different groups of childhood and youth in the parish by the use of appropriate missionary material and activity. Immediately, therefore, comes the question, what is appropriate? The knowledge of childhood and youth is as needful to the missionary leader as to the Sunday-school teacher. Ultimately both will attend the same class in the pedagogy of religion. Similarly all the various organizations intended to promote social betterment, boys' clubs, G. F. S., etc., must reach the same point. Results will be secured, not by sporadic efforts to enthuse and claim adults, but by an educational process which begins with childhood in order to control the adult. Here again promoters of the social enterprise must face the question, what is childhood, what is youth, and how must it be handled. Every social worker among parish youth ought to know technically the answers to these questions.

The final responsibility for this technical training of workers lies with parochial authorities. Parish work will necessarily remain ineffective and superficial until the fundamental principles of leadership are mastered. And the key to these is not the details of the organization, but the nature of the child or youth.

Lest this principle be applied only to the Sunday-school, let us face it even in the seminaries and mark its bearing on the training of the clergy. It is, unfortunately, true that education on the university plane assumes that the professor needs to be learned but not necessarily skilled in pedagogy. But it is exactly in this particular that university education may and ought to be faulted. The collegian frequently fails to get the best out of his college training because his professors are able scholars but not real teachers. This same collegian, stepping into his seminary course, is treated as though he were a scholar and an independent

thinker, when, in fact, his capacities and personality need to be measured and his theological training fitted to the development of his temperament and ability.

Again, the skill of the professor in the seminary should be technically cultivated, quite beyond the circle of academic knowledge in his subject. The trainer of men to do the Church's work in the field ought to know, *through his own familiarity with work in the field*, what kind of technical capacities are needed. The present difficulty in theological training is its too exclusively academic and separate character. The young deacon has been well-started on the road toward the learning needed for a seminary professorship. But the Church needs him to run a parish, which is quite a different matter. "The moment I began my rectorship," said a young clergyman, "the leader of the Woman's Auxiliary in my parish died, and the whole responsibility for developing this, the only active organization in the parish, fell on me. Never in all my seminary training had I learned what a Woman's Auxiliary was or what it ought to do. I got on a railroad train and rode fifty miles to consult with a man who had learned by experience."

4. THE MOST PRESSING NEED OF THE CHURCH TO-DAY IS EDUCATIONAL LEADERSHIP

The Church needs men more than she needs money. If we get the men, they will bring their money with them. But to get men means to get leaders first. Leaders bring men. Leaders also grow men by their development of the training process.

The Church is not producing leaders in proportion to her need. In 25 years past, the communicants of the Church have increased by over 100 per cent. In 1890, there were 77 candidates for every 100,000 communicants. To-day there are only 37. Not only are we deficient in general leadership, but the same is true of Sunday-school teachers who are also leaders in the parish. In 15 years, the Sunday-school teachers of the Diocese of New York have decreased by 300. While volunteer leaders are being secured for missionary, philanthropic and civic interests, the clergy in general would probably testify that it is more difficult than ever to obtain volunteer leaders for educational work.

Leadership counts all along the line, but primarily in the educational processes. Clergy, seminary trained, are coming to the General Board to be trained as headmasters in parochial education. Men who have caught the vision are starting schools for the training of teachers, and of lay-workers. Women in Missions are bestirring themselves to produce leaders. But still the supply is so far behind the demand as almost to stifle effort. A more than average salary, writes a rector from Texas, is ready here for a curate who understands education. A Bishop seeks in vain for a young man trained to grapple with a college situation. A diocese hunts for two years for a man competent to be its Educational Secretary, and then contents itself with making one. The head of a large downtown parish asks for some one to make a critical educational valuation of his social-service work, but there is no available candidate. A parish wants a director of parochial education in religion. It takes four months to discover the right person—a young woman with training. Where can I get teachers for my Sunday-school? It is an old appeal,

but easily answered: Make them. But I don't know how, is the pitiable response of the clergy.

A further reason, frequently alleged, is lack of time. Many other things which must be done claim precedence. The Diocesan Boards and the Sunday-school Superintendents are always occupied with matters of more immediate urgency. The production of leaders is a task not finished overnight. Results will not appear for a year, or five years. Therefore, the more pressing needs are given right of way. Yet such action means want of vision. It is a hand-to-mouth method; it leaves the Church ten years hence in as great difficulties as to-day.

The Church must be swung over to a *policy of producing leaders*. Such a plan has economic advantages far greater than are commonly perceived. It is worth while, even at a cost of sacrificing temporarily some needed convenience, to lay the foundation of a greater future. Train now, and win later, must be our educational slogan. Again and again, as history shows, the influx of numbers has caused to sag and fall an organization previously strong. Without teaching and training there is no real assimilation of truth, and no vital transmission of a message. Diluted truth is the certain cause of inefficiency.

Can any one doubt that the Church is now experiencing an exceptional expansion? So much the more necessary is the careful training of those who are to handle its growing numbers.

The General Board has plans for a Central Training School for Leaders. They will be carried out on a small scale, in any event. With suitable funds they might be inaugurated on a scale worthy of the traditions of the Church.

Dioceses in large centers are slowly establishing Diocesan Training Schools. City parishes—a more effective plan—are banding together to found city Schools of Religious Instruction, of which at least six are at work. Training classes in parishes are on the increase. And yet, in view of the need, the whole advance is pitifully inadequate. It should be carried nation-wide by a concerted movement.

5. THE GENERAL BOARD MUST CO-OPERATE WITH OTHER BOARDS AND YET PRESERVE ITS INDEPENDENCE

No one can study the reports of the Board of Missions without noting the large place which education holds in the field of Missions. There must, of course, be co-operation between the two Boards of Missions and Education. They must work together wherever they overlap. Doubtless a similar situation will be produced when the Commission on Social Service expands its educational program.

This situation has led the Staff Officers of the Board of Education to endeavor to define the relation which they conceive the Board of Religious Education to hold toward other general organizations of the Church. This relation has been formulated as follows:

Wherever, in a parish once organized, educational processes need to be originated, we understand it to be the function of the Board of Religious Education to introduce them, endeavoring so far as possible to use, as auxiliaries, the Provincial or Diocesan Boards of Religious Education, but with the clear recognition that the General Board

enters no Diocese for such work without the approval of the Bishop of that Diocese, nor any parish without the approval of its rector.

Wherever, in the Church, educational processes already begun are proceeding, we conceive our province to be the unifying, strengthening, and developing of those processes, furthering their extension, if it appears desirable, through suggestions, through material, and through workers maintained by such funds as we can gather for the purpose.

In any such work, we cordially welcome the co-operation of any organization or institution through whose gifts or interests our plans may be promoted.

When funds are needed for the support of such plans, we deem it within our province to call upon the Church for them, and to administer them so long as the project remains within our charge—recognizing always the right of the constituted local authorities, such as Bishops and rectors, to terminate the local application of such plans if they so desire.

While maintaining our independence of action, as stated and limited in the foregoing, we pledge to other general organizations of the Church our earnest and cordial efforts to work with them in the fullest co-operation, recognizing that unless our work contributes to their success, we have failed to observe both the faith and the principle under which we exist and operate.

PART II.

PAROCHIAL EDUCATION IN THE CHURCH OUTLINE

1. Personnel of Department.
2. General Principles.
3. The Sunday-school:
 - a. The Standard Curriculum and Other Standards.
 - b. Teacher Training.
 - c. Lesson Material.
 - d. The Small School.
 - e. Diagnosis of Sunday-schools.
 - f. Publication.
 - g. Co-operation.
4. The Home.
5. Other Educational Agencies in the Parish.
6. Needs of the Department.

The work of the Board for the parish is committed to the Department of Parochial Education, and falls into three distinct sections:

1. Work for the Sunday-school.
2. Work for the Home.
3. Work for the Other Educational Elements in Parish Life.

1. PERSONNEL

The membership of the Department of Parochial Education is as follows:

Rev. Lester Bradner, Director.
Rt. Rev. Ethelbert Talbot.
Rev. Charles H. Boynton.
Rev. Llewellyn N. Caley.
Rev. Mercer P. Logan.
Rev. Charles H. Young.
Rev. Carlton P. Mills.
Rev. James Wise.
Mr. William Fellowes Morgan.
Rev. Wm. E. Gardner.

2. GENERAL PRINCIPLES

The Aim of Parochial Education in Religion is conceived by the Board in these terms:

So to nurture the growth of each individual, especially the child, that he may attain "the mind of Christ," and by his efficiency in the parish assist it to lift the life of the community into that of the Kingdom of God.

The Parochial Department bases its work upon the following principles:

i. The Parish Must Be Made an Effective Unit in Religious Education.

If the education of the young, and not the rescue of the adult, is to be the chief dependence of the Church, then the educational effect of parish life is the key to success.

If the Church is to succeed in training her children and youth to efficient service for the Kingdom of God, it must be done through a *parish plan* of education. The parish is the real school of the Church. The number of those who can be well-trained in religion apart from the experience of parish life must always remain exceedingly small. Church secondary schools and colleges are an advantage to be enjoyed by the select few. The mass of youth must secure through the joint experience of the home and the Church whatever help they are likely to get in their religious development.

This means that all the educational resources of the parish must be concentrated in a unified way upon the individual as he grows. At present the attention of parish authorities is apt to be focused upon a single element in parochial education, the Sunday-school. The conducting of this single, and certainly valuable, element in religious training absorbs, or even exhausts, parochial educational energy. But increasingly it becomes evident that work of the Sunday-school itself cannot be successfully accomplished until other educational factors, the home, the worship, the guilds and other organizations have all made their contributions. In fact, the real School of Religion is not merely the Sunday-school, but the whole of parish life, including the home.

This complex whole, however, needs to be organized under a consciousness of its educational unity. Its influence upon any given growing life must be co-ordinated, rendered systematic, mutually recognized and understood by all the factors concerned. The Sunday-school must not be considered as the whole of parochial education in religion, nor yet the other factors left without unification with it. The parish must grow into a sense of the organic oneness of its educational effect. As the functions of an organism are of various kinds, but each function contributes to the building of the same life, so the varieties of parish effort must co-operate in the training of any individual.

We learn to make this unification by considering the influence and effect of each parish activity upon the person taking part in it. We observe what each organization builds into the life of any of its members, and endeavor to arrange this training effect of the different organizations into an orderly process, calculated to give rounded development to any individual as he traverses the different stages of his life. We assume, for instance, that a Junior Auxiliary in its educational effect is needed at certain definite ages to supplement the teaching of the Sunday-school and to develop the spirit of service. The educational value of this Auxiliary, therefore, consists, not in the boxes it sends, but in the spirit of helpfulness and the missionary knowledge imparted to its members. And its place in the system is fixed by the particular age of the child for which its methods and

work are useful. With observation and thought, every parish organization can be made, in this way, a co-ordinated part of an educational whole and given a definite place in the "school of parish life." Once assigned a place and a function, it will be easier to insure a true educational result.

ii. The Parish Must Have a Definite Educational Program

Every efficient school knows in detail the results it expects to secure between certain given ages, plans the processes by which these results shall be reached, and sees to it that the necessary processes reach every individual. In the parish we have plenty of processes. But they are not systematized, nor do they reach all the individuals for whom they are intended or suitable.

As a rule the Sunday-School comes nearest to reaching all the individuals for whom it is intended—probably because it is the best understood process, and considered fundamental. If all parochial functions on their educational side were suitably related to the Sunday-school as a core, we should have the beginning of a definite program. But the Sunday-school itself must start with a clear plan of what it expects to produce in the child during given years. There must be a curriculum, not merely of subjects to be learned, but of activities to be developed in the child, habits formed, and ideals created. In proportion to the clearness with which this plan is laid out, it will be found easy to relate the other functions through which the parish educates and trains.

The better it is understood that the parish has a wide and thorough educational program, the easier it will be to secure a larger total upon whom the program may operate. The Junior Auxiliary, to recur to the previous illustration, will not be left to gather a few girls who may chance to be interested in missions and willing to work. Rather, it will come to be felt that no girl's religious training is adequate unless she has had the experience which the Auxiliary furnishes. And therefore the tendency will be to bring every girl of suitable age in the parish into its membership. It will be increasingly felt that a similar training in interest and service is necessary for the boy, and means will be devised whereby the boy as well as the girl is furnished a definite missionary experience at stated ages, and by a customary organization. The missionary organization of the parish will not be based, as now, upon the idea of gathering a willing few to aid in a great work, but upon the necessity of bringing to bear upon every individual one of the most vitalizing functions of the Christian Church.

What is most needed in theological education at the present moment is the training of the future clergy of the Church to see their task from this educational viewpoint, and to fit them to evolve in any local situation a program of training, definite enough to be printed in a parish leaflet, effective enough to unify all parish functions in their influence upon the individual, and so incisive as to leave its mark upon the youth who will be the Church of to-morrow.

iii. The Parish Must Develop Trained Leaders

In view of what has been said above under "Fundamental Princi-

ples," it is not necessary to enlarge upon this point here. It is plain, however, that the parish is the spot where we first strike the "raw material" of human nature, and where the accomplishment of the Church in education on a large scale is either made or marred according to the teaching ability and equipment of parish leaders. We need only to watch nature to realize that the earliest stages in growth are the most critical. It is high time for the shifting of emphasis from the getting of money and work out of adults to the getting of training into youth. And the first step toward this is to teach the leaders of parish life what childhood and youth are, and how to handle them.

This good end will not be accomplished by leaving those leaders who are interested to take advantage of such training as they may find. There must be a settled parish policy of producing and preparing leaders. There must be expenditure of parish money for such purposes. The Church must regard such efforts as a part of its missionary venture.

The following outline suggests a policy for the development of leaders. Its principles apply quite as much to the small parish as to the large.

THE PARISH AIM

To inspire every Christian leader and teacher with the ideal of developing a rounded and vital religious experience in the youth of the Church.

A PROGRAM FOR PAROCHIAL TRAINING OF LEADERS

(a) Awakening Leadership.

The rector, by reading, by correspondence courses, etc., by contact with the present educational movement, becomes inspired himself.

Leaders secured through an educational campaign:

A series of sermons.

Conference of parents.

Conference of workers.

Educational development of guilds and clubs.

Creation of educational funds to pay the expenses of teachers and leaders sent to classes or schools for training.

(b) Formulation of a parochial program for producing teachers and leaders:

Adoption of Standard Curriculum helps to produce equipped teachers.

Graduates sent if possible to Diocesan Training School, and Summer School.

Training class organized for graduates.

Correspondence courses provided for those unable to attend a training class.

Courses of reading correlated to department work.

Conferences on the educational values of parish organization.

- (c) Helping the present force of teachers and leaders:
Present teachers' meetings utilized for training.
Department groups gathered for study.
Grade groups gathered for study.
Organization leaders gathered for conference.
Individual training, by conferences with rector, or leader,
by home reading, by correspondence courses.
Attendance at summer schools.

**iv. Parochial Processes in Education, Especially the Sunday-school,
Must Be Studied and Furthered by the Investigation and
Separate Handling of Typical Problems.**

In the promotion of the Sunday-school, it is customary to talk of the Sunday-school, the teacher, etc., as if all Sunday-schools were alike, and could be handled in the same way, or as if all teachers had the same kind of classes. It is time to differentiate. We must take up the problem of administering the school of 30 pupils and 4 teachers, or 70 pupils and 8 teachers, as different from the big school. We must train some teachers to handle Junior classes, and others to handle Senior classes. If over half the Sunday-schools in the Diocese of New York are under 100 pupils, it is the chief Sunday-school task of the Board of Religious Education in that diocese to study and render successful the "small Sunday-school." If the outstanding problem in a northern New England diocese is to reach widely scattered families in the country, the Sunday-school task of this Diocesan Board is to solve the problem of the Home Department, or of a simplified form of teaching by mail. If particular dioceses have special forms of industrial conditions to deal with, the educational problem is how to meet those special conditions.

Provincial and Diocesan Boards of Religious Education will find their best field of labor in the investigation of these specialized problems, and in the meeting of the difficulties involved.

3. THE SUNDAY-SCHOOL

(a) The Standard Curriculum, and Other Standards.

Progress in religious education as in other fields of life consists in setting a definition and then trying to live up to it. The first thing is to define what education in religion is, and the next thing is to get it accomplished. One of the earliest efforts of the Board was to draw up a Standard Curriculum. This is the defining of the process by which a child may be properly trained to efficient Churchmanship, and his religious nature developed and illuminated. This Curriculum was set forth early in 1912. Behind it lay the experience of the Church in curriculum-making which had been going on since 1899. In these twelve or thirteen years parishes and dioceses had been shaping curricula of many different kinds. Mostly all of them, however, were based on the study of periods in Biblical history.

That which was new in the Standard Curriculum was, so to speak, a change of base. The child, and not a particular arrangement of topics, became the ruling principle. The problem was not how to link

up topics, but how to nurture the different stages of the child's religious life. This new principle was borrowed from the "Christian Nurture Course" worked out by Dr. Wm. E. Gardner and others in Massachusetts. The aim was steadily and simultaneously to nurture the child's life along five related lines of religious interest: Information (Biblical, historical, etc.); memorizing; church loyalty; devotional life; and service for others. These related lines are woven together in the one main purpose of bringing the child into living contact with Christ and His Life. The best detailed description of this method at present available is that contained in Dr. Gardner's little book, "The Children's Challenge to the Church."

In the "Standard Curriculum"* itself the "aim" is described as follows:

1. The "Informational Material" is taken from the Bible, the Prayer Book, Church History, and other sources. It is graded and suitably developed from point to point to meet the needs of the pupil. There is reason for the selection of each topic at its particular place. The so-called activities, in the older and narrower sense of manual work, have not been detailed. The individual teacher and the separate schools will work these out in connection with their special text-books. They must be present, but in due proportion.

2. Memory Work. In connection with the lesson material there are added for each grade or department suggestions for Memory Work. It will be seen that these are selections from the Bible and Prayer Book, with which every well-instructed Churchman should be familiar. They include also suitable material for personal devotion.

3. Church Loyalty. Closely akin to material and memory work, and in some respects constituting a parallel course, is what is called Church Loyalty. Here are suggested those things which a well-instructed Churchman must know, but which are not properly included in memory work. These should be included in the actual study life of the school.

4. Devotional Life. Two other divisions follow that are related not only to the school but to the larger life outside of the school, and are necessary to any true development of Christian character and training into a life of active Churchmanship. The Devotional Life includes such matters as attendance at church, alms, fasting, confirmation and communions, as well as private prayer, the reading of the Bible and other religious literature.

5. Christian Service. Christian Service includes the activities of the pupils in the parochial and social life, of which they are a part, both as members of the congregation of a particular parish and as members of the city or town in which they live.

The technical division of departments in the Sunday-school was made in the Standard Curriculum to correspond with the usual termini of public-school education, viz.: Beginners and primary ages were 4-5 and 6-8 years; the junior age, corresponding to the grammar school, from 9-13, while the senior department, like the high school, ran from 14 to 18.

* This Curriculum is obtainable on request to the Board, 289 Fourth Avenue, New York City.

The detailed schedules for the five interests in these departments are as follows:

PRIMARY DEPARTMENT

(Including Beginners, or Kindergarten)

INFORMATIONAL MATERIAL.

The study material comprises simple stories from the Holy Scriptures, with illustrations and applications from the experience and knowledge which the children have gained from the natural world and their companions. In the Beginners' Class and in the Primary Grades I and II (ages 6, 7), these stories should be very elementary. The children of the Bible should be presented, as far as possible; also elementary truth, as the love, power and wisdom of God, in such manner as children can receive them.

MEMORY WORK.

Beginners (4-5 Years). Simple Bible Texts; Simple Prayers; Hymns, 534, 553.

Primary Grade I (6 Years). Simple Bible Texts; The Lord's Prayer and other short Prayers; Hymns, 540, 544, 537.

Grade II (7 Years). As above.

Grade III (8 Years). The Lord's Prayer; Psalms, xxiii, cxxi; St. Mark x, 13-16; Catechism through Commandments; Bible Texts.

CHURCH LOYALTY.

Through a knowledge of:

- (1) The parts of the church building and their use (simply).
- (2) The Christian Year in outline, emphasizing the great festivals and their chief significance.
- (3) Various simple missionary incidents.

DEVOTIONAL LIFE.

- (1) Attendance at children's services, and as soon as possible with adults at the regular services.
- (2) Systematic weekly offerings, birthday offerings.
- (3) Personal prayers and thanksgivings.
- (4) Occasional attendance by classes at baptisms and church worship, preceded and followed by an explanation of the services.
- (5) Anticipation of Confirmation and Holy Communion.

CHRISTIAN SERVICE.

- (1) Acts of loving kindness to people and animals, helpfulness to parents and teachers and pleasantness in home life.
- (2) Ministry to sick and needy.
- (3) Interest in the Font Roll.

JUNIOR DEPARTMENT

INFORMATIONAL MATERIAL.

Grade IV (9 Years). Old Testament Biography.

Grade V (10 Years). Old Testament Biography.

Grade VI (11 Years). Stories on the Life of Our Lord, taken mainly from the Gospel according to St. Mark, as setting Him before the children in His active life among men.

Grade VII (12 Years). Personal Duty and Social Duties, taught through a series of lessons from the Bible. These lessons, based upon Holy Scripture, should be largely extended expositions of our duties to God and to our neighbor, as set forth in the Catechism.

Grade VIII (13 Years). Missions of the Church.

MEMORY WORK.

Grade IV (9 Years). Review Catechism through Commandments; Versicles (Evening Prayer); Gloria Patri.

Grade V (10 Years). Catechism through "My Duty to My Neighbor"; Te Deum; Benedictus; Magnificat; Nunc Dimittis; Beatitudes; Books of Bible.

Grade VI (11 Years). (Above continued.)

Grade VII (12 Years). Catechism; Selected Psalms; Selected Collects.

Grade VIII (13 Years). Nicene Creed; Gloria in Excelsis; General Confession from Communion Office.

CHURCH LOYALTY.

Grade IV. The Christian Year and Catechism explained.

Grade V. Ability to find the places in the New Testament and in the Prayer Book for Morning and Evening Prayer.

Grade VI. (1) The Holy Days and Days of Abstinence. (2) Ability to find the places in the Old Testament. (3) Further and more detailed study of Missions.

Grade VII. The fabric, furniture and vestments of the Church; the clergy and their duties.

Grade VIII. (1) Ability to find the places in the service for Holy Communion, Baptism and Confirmation. (2) Detailed knowledge of certain mission fields.

DEVOTIONAL LIFE.

(1) Daily prayer and reading of Holy Scripture should be emphasized at this time; also definite prayer and thanksgiving for others.

(2) Confirmation and faithful attendance at the Holy Communion, ownership of Bible, Prayer Book and Hymnal, and attendance at the regular services.

(3) Systematic weekly offerings.

(4) Birthday thank offering.

(5) Loyalty to Christ whose cross is upon our foreheads.

(6) Emphasis should be laid upon the duty and blessedness of Personal Purity and Temperance.

CHRISTIAN SERVICE.

(1) Share in the corporate life of the parish through the various parochial activities and guilds, e. g., Junior Auxiliary, Candidates' Class for the Girls' Friendly Society, Boy Scouts, Knights of King Arthur, Junior Brotherhood of St. Andrew, etc.

- (2) Efforts to bring others to Church and Sunday-school.
- (3) Gifts to missions based upon concrete information.
- (4) Taking part in mission plays, and making articles to be sold for the Lenten offering.
- (5) Collecting magazines for homes and hospitals.
- (6) Giving to specific local needs.
- (7) Making friends and being friendly to new boys and girls in the schools, playgrounds and other social centers.
- (8) Visiting the sick and needy and institutions as far as suitable.

SENIOR DEPARTMENT

INFORMATIONAL MATERIAL.

Grade IX. A more advanced study of the Life of Our Lord Jesus Christ.

Grade X. The History of the Church, beginning with the days of the Apostles.

Grade XI. Christian Doctrine as taught in the Catechism, Bible and Prayer Book.

Grade XII. The Story of the Hebrews as a nation, setting forth faith in God, obedience to Him and faithfulness to His worship as conditions of success, and the preparation of the world for the Messiah.

(Note.—The order of the Lesson Material may be altered to suit local conditions.)

MEMORY WORK.

Collect for each Sunday, Selected Hymns. Selected Portion of the Scripture.

CHURCH LOYALTY.

During these years careful instruction should be given with reference to the sacraments, their meaning, value and use; the Church's rules for her people; her organization and Apostolic Ministry.

Careful knowledge of the missionary activities of the Church systematically arranged.

DEVOTIONAL LIFE.

Emphasis should be laid upon the corporate life of the Church, her common worship, common fellowship, and common service, as something in which each pupil should have an active part. Care should also be taken for the deepening of the spiritual life, and establishing definite devotional practices as part of the soul life of each scholar. There should also be presented the personal call to the ministry and service of the Church.

CHRISTIAN SERVICE.

Encourage the pupils to fulfil their responsibility to other pupils as leaders, helpers and examples, especially in bringing others to Church, Confirmation and Holy Communion; and to continue their share in the parochial and general activities of the Church, such as membership in missionary societies and mission study classes and the Brotherhood of St. Andrew.

Older scholars should be interested in matters pertaining to the public welfare as expressions of their Christian faith and life.

GRADUATE DEPARTMENT

INFORMATIONAL MATERIAL.

The Life and Teachings of our Lord Jesus Christ; The Church, her history and work; The Epistles of the New Testament; The History and Use of the Prayer Book; Christian Evidences; The Principles of Sunday-school Pedagogy and Organization; Missions at home and abroad; Old Testament Prophecy.

CHURCH LOYALTY.

Instructions should be given concerning ecclesiastical symbolism, and in the diocesan and national organization of the Church.

DEVOTIONAL LIFE.

Emphasis should be laid upon the social and civic duties of the Christian, and the part the Church should take in the corporate life of the community.

CHRISTIAN SERVICE.

All members should be engaged in some definite active service in the Church and for the community, and should prepare themselves to become teachers in the Sunday-school. This is the period at which definite Social Service in theory and practice should be undertaken along the lines indicated under Christian Service.

THE PROGRESS OF THE STANDARD CURRICULUM

The adoption of the Standard Curriculum by the Church at large is proceeding slowly but steadily. If lessons designed to fit it exactly had been at hand, the progress would have been rapid, perhaps too rapid. But the necessity of recommending text-books for use under the Curriculum which are not constructed on the fivefold interest plan has tended to obscure the value of this important feature. New lessons containing this feature are now under preparation and are described further on. (See p. 44.) Even yet there are schools and rectors totally ignorant of the fact that the Church has this standard definition of religious education, and many others who know of it are deterred from aligning themselves more exactly with it because of their interest in certain lesson systems. Others are hindered from adopting it because they suppose it applies only to large schools. Notwithstanding all this, the Curriculum is constantly making its way.

THE STANDARD CURRICULUM APPLIED TO SMALL SCHOOLS

The application of the Curriculum to the administration of small schools is made as follows:

I. In a school of about 75 pupils, each class should run on a two-years' cycle. If the sexes were not separated, this would make seven classes (or six if there were no "beginners"). Separation of sexes is advisable at the age of 12 or 13 if teachers can be had.

Assuming seven classes, and that 9-year-olds are still called primaries, the arrangement will be:

- Class 1. The Beginners (Ages 4 and 5).
- Class 2. The Younger Primaries (Ages 6 and 7).
- Class 3. The Older Primaries (Ages 8 and 9).
- Class 4. The Younger Juniors (Ages 10 and 11).
- Class 5. The Older Juniors (Ages 12 and 13).
- Class 6. The Younger Seniors (Ages 14 and 15).
- Class 7. The Older Seniors (Ages 16 and 17).

The schedule of the school will then be:

First year of cycle:

- Class 1. Simple Bible Stories
- Class 2. Bible Stories.
- Class 3. Bible Stories (Chronological).
- Class 4. Old Testament Biography (Second Year).
- Class 5. Duties, Personal, Social (Catechism).
- Class 6. Advanced Life of Christ.
- Class 7. Christian Doctrine.

Second year of cycle:

- Class 1. Simple Bible Stories (continued).
- Class 2. Bible Stories (continued).
- Class 3. Old Testament Biography (First Year).
- Class 4. Life of Our Lord.
- Class 5. Missions.
- Class 6. Church History.
- Class 7. Hebrew History.

Along with these subjects, during each of the two years, the teachers will bring in, grade by grade, as supplementary material, the topics noted in the Standard Curriculum under the several heads of Memory Work, Church Knowledge, Devotional Life and Christian Service. These require no special text-books for the pupil, but the teacher will find excellent guidance in the "Children's Challenge to the Church," referred to above.

II. In a school of about 30 pupils, the arrangement would be a cycle of three years for each class. (Beginners omitted.)

- Class 1. Primary (Ages 6, 7 and 8).
- Class 2. Younger Juniors (Ages 9, 10 and 11).
- Class 3. Older Juniors (Ages 12, 13 and 14).
- Class 4. Seniors (Ages 15, 16 and 17).

As to subjects:

- Class 1 would study in the first-year Bible Stories; second-year Bible Stories; third-year Bible Stories (in chronological order, if possible).
- Class 2. First Year, Old Testament Biography; Second Year, Old Testament Biography; Third Year, Life of Our Lord.
- Class 3. First Year, Duties, Personal and Social (Catechism);

Second Year, Missions; Third Year, Advanced Life of Our Lord.

Class 4. First Year, Church History; Second Year, Christian Doctrine; Third Year, Hebrew History.

OTHER STANDARDS FOR THE SUNDAY-SCHOOL

The only other general standard in Sunday-school matters which the Board has endeavored thus far to set for the Church as a whole is the Standard Course in Teacher Training, which is presently described (p. 40). There is much value in standards if wisely set. They urge individual schools to a better endeavor; they define for all who are interested what the Church is striving to accomplish; they make possible and worth while the formulation of literature which is helpful in the process standardized.

If, however, a standard is set too high, or set in such lines that many schools by reason of their type are unable to follow it, the practical value of the standard is mostly lost because no effort is made to attain it. For this reason it is wiser that standards in many lines should be local rather than general, or standards for types instead of universal standards. The General Board urges the investigation and study of typical conditions by Provincial and Diocesan Boards, and the setting of local standards based on the results of such study. If such standards are fixed at a level somewhat higher than the average returns, but yet attainable by most schools they will prove a stimulus instead of a discouragement. From time to time they can be lifted or amplified and thus serve as a constant impetus.

As a result of the Survey of conditions in the Province of the Mid-West, made by the staff-officers of the Board, the Provincial Board was urged to define a standard handling of three distinct types of Sunday-schools, that of 35 pupils, that of 65 and that of 105. Investigation of the figures of some 600 schools had showed that these three sizes were predominant types, and could therefore be wisely furnished with a standard of administration.

In further illustration of local standards, the Provincial Board of the Mid-West was advised to ask the Diocesan Boards of the Province to establish the following standards:

1. That the support of Sunday-schools by Parish Funds be urged, with the understanding that pupils are trained to give, in part at least, to parish support. In this way both the parish and the school fulfil their respective educational responsibilities.
2. That 50 cents per pupil be considered a reasonable expenditure per annum for the buying of proper educational material.
3. That a greater amount of choice be given the Sunday-school pupil in the objects for which he makes his offering at Sunday-school.
4. That Sunday-schools be urged to devote at least 40 minutes to their lesson period.
5. That teachers in the Sunday-school be limited at least to the grades of one department.

6. That additional effort be expended in the training of teachers.
7. That in the selection of teachers, wherever a choice in ages is possible, an effort be made to secure teachers of at least 25 to 30 years of age.
8. That greater effort and study be applied to the increase of the Senior Department of the Sunday-school.
9. That all Sunday-schools of the Province be urged to establish a Font Roll and also a point of Graduation.
10. That no name of an absent pupil be kept on a Sunday-school roll for more than six weeks unless for good and urgent reasons.
11. That every Sunday-school call together its teachers and officers for mutual consultation as to the welfare of the school at least four times a year.

b. Teacher Training

The efficient teacher is the key to real success in the Sunday-school. Capable administration will secure numbers, good lesson material will make the work of teaching easier. But the true crux of the school is neither administration nor text-books, it is the good teacher. The first concern of the Board for the Sunday-school is the making of teachers.

The best policy for the parish is to make teachers instead of trying to get teachers. The teacher who is merely "gotten" is seldom as good as the teacher who is "made," for the making takes account of local circumstances and details of skill. "Getting" a teacher usually means waiting until one is imperatively needed, and therefore being satisfied with what is gotten. "Making" a teacher means beginning the training before the need comes, and therefore having time to develop special capacities. The teacher "gotten" is often a make-shift, the teacher "made" is generally selected for fitness.

The Church has suffered much from her failure to see the difference between these two plans. Getting instead of making the teacher is the line of least resistance, but also of smallest return. Perhaps the unwillingness to do the training work necessary to "make" the teacher is not so great an obstacle as the blindness which refuses to look ahead, and plan for the need which is sure to be constant.

Statistics show that in almost every school the proportion of those teachers who have taught for three years or more is small compared with those who have taught for a year. This means that we may always count on the need of a new teacher in the near future. Happy the school which is always preparing beforehand to fill this need!

The first emphasis of the Board, then, is on making teachers. We would have clergy and superintendents of schools constantly on the watch for promising young persons usually to be found in the school ranks, but sometimes merely in the parish, who through training might become capable teachers. The clergy are responsible for such training, though they may delegate the function to other suitable persons, or to the Correspondence School. The difficulty has usually lain in the desire to wait until some considerable group is willing and able to assemble to be taught. The Board wishes to

emphasize the value of training a single teacher, if necessary, at a time. The material and method are at hand, and easily applied. The stumbling-block is unwillingness to give the time to a few.

In any school of 100 pupils or over the ranks of the senior pupils should furnish candidates for training at least every other year if not steadily. The later Senior or Graduate Courses should be so arranged as to furnish the necessary background in subject matter, such as the Bible, the Prayer Book, Church History, etc., and leave the actual training hours free for the study of how to teach this or that subject in one department or another of the school. It is quite true that the majority of teachers still need instruction in the subject matter of their work, but they need even more an acquaintance with the nature of the child, the principles of the learning process, and the special methods suitable for the grades in which they work.

Next in importance to making teachers of those who have never taught, is the work of helping teachers who are already in charge of classes. This can always be done, and to great advantage, but it ought not to crowd out, as it often is permitted to do, the systematic plan of making teachers. The fundamental differences between the two processes are not great, but present teachers must be helped outside the Sunday-school hour, while prospective teachers can be handled in a class at the Sunday-school session.

VARIOUS WAYS OF TRAINING TEACHERS

1. THE TEACHER WORKING ALONE.

This plan is always possible if there is the will to learn. It lacks the inspiration which comes from personal contact with a leader. It is worked in two ways, as stated below:

(a) The teacher reads recommended books. (This is the simplest method, workable even with teachers of small mental attainments.)

An examination may be added, if desired, at the end of the reading. The Board is willing to set such examinations when asked.

(b) Or the teacher is instructed by mail through the Correspondence School. (This method requires the capacity to study and think by yourself.)

2. THE PARISH TRAINING CLASS.

(a) Leadership.—Such a class may be led by the rector, or some other leader, or conducted in turn by the members of the class. The leader may, if desired, be trained, in advance, through the Correspondence School, and then apply the Correspondence Courses directly to the class. (This is a fairly effective method.)

(b) Material for Study.—Specific text-books, chosen by the rector or leader, may be used.

Or the class may study the outlines and text-books of the Correspondence School Courses. These outlines may be had in duplicate at reasonable cost from the office of the General Board. Text-books are bought in the regular way through the bookseller, or the Board Office will order them sent at the expense of the leader of the class.

(c) Examinations and Certificates.—The General Board is willing to set special examinations, if desired, on special text-books, and to

issue certificates, if the work done reaches the standard set in the Correspondence School Courses.

In case the class uses material furnished by the Correspondence School, the following regulations will apply:

1. The Board will furnish for such classes correspondence outlines, in all except the longest courses, at 50c. per set, or the class, having purchased one copy of the Correspondence School Lessons, may manifold the rest for themselves.

2. The instruction of the class would be wholly in the hands of the leader, with such help as he may desire from the general office. He would review all lesson papers.

3. The Board will issue certificates and diplomas, at the regular charge, after satisfactory examination.

4. An examination paper upon any course will be furnished by the Board, or the leader may construct one of his own, and submit it to the Board for approval.

5. All examination papers of students must be forwarded to and passed upon by the Board. The Board, however, will gladly take into consideration such marks as the leader may place upon the papers before sending them to the Board.

3. INTERPAROCHIAL CLASSES.

Adjacent parishes may unite in classes similar to the Parochial Class. The increased number of pupils is a help to standards.

Week-end schools or classes of the institute type may prove a practical and helpful plan.

4. CITY SCHOOLS OF RELIGIOUS INSTRUCTION.

Though intended, in general, for the non-teaching laity, such schools also serve many of the purposes of teacher training. The same conditions as to material and certificates apply as are described under the Parochial Class plan.

In these schools the payment of a fee for instruction is usual. It is a good policy for the Sunday-school to pay the fees required of its own teachers, whether actual or prospective. Teachers, however, may be invited to contribute to such a fund if desired.

5. DIOCESAN OR PROVINCIAL TRAINING SCHOOLS FOR TEACHERS.

These schools are intended directly for training teachers. Fees are charged and Standard Courses given. Such schools are often affiliated with the General Board so far as to have certificates issued on their own examinations, with review by the Board.

6. SUMMER SCHOOLS.

The number of Summer Schools which give training to teachers is increasing. Most of them last about a week and are very valuable to the teacher, even though the brief time does not permit them to cover very much ground. Every Sunday-school should do its utmost to give opportunity for the teachers to attend these Summer Schools. A list of the schools held during the last season will be found on page 243.

The peculiar value of the Summer School lies in the inspiration and impetus gained from contact with other workers and with leaders from a distance. The good results in parish work are everywhere recognized.

THE STANDARD COURSE IN TEACHER TRAINING

The Standard Course in Teacher Training, based on that set forth in 1908 by the Joint Commission on Religious Instruction, was adopted by the General Board of Religious Education in June, 1912.

It is based upon a certain number of hours of class instruction in such subjects as would prepare a teacher to handle intelligently the material taught in most Sunday-schools of the Church. The number of hours assigned to each subject is in the nature of a minimum rather than a maximum, but the effort has been made to preserve a due proportion of attention to the various subjects entering into the course.

The course is based upon the idea of an hour's instruction each week, in which case the total of 120 hours would perhaps spread over three years, allowing 40 weeks of instruction a year. For convenience, therefore, the subjects have been placed in three groups, as follows:

FIRST YEAR'S WORK

| | |
|--|----------|
| Religious Pedagogy (general and special) | 15 hours |
| Gospels and Life of Christ | 10 hours |
| Christian Year | 5 hours |
| Missions and Social Service | 10 hours |
| Total | 40 hours |

The advantage of this grouping for the first year is that it gives the teacher: (1) The whole pedagogical survey; (2) the most important of our subjects, the Life of Christ, supplemented by its objective reflection in the Christian Year; and (3) the most vital applications of Christian theory, missions and social service. This is a fundamental preparation for teaching in all grades.

SECOND YEAR'S WORK

| | |
|---|----------|
| The Church in the Apostolic Age (Acts and Epistles) | 10 hours |
| Biblical Geography | 5 hours |
| Catechism and Christian Doctrine | 10 hours |
| Prayer Book and Church Worship | 10 hours |
| Organization and History of the Sunday-school | 5 hours |
| Total | 40 hours |

In this year the emphasis is on those matters which are more specifically Church teachings and concern generally the middle or higher grades of the Sunday-school.

THIRD YEAR'S WORK

| | |
|-------------------------|----------|
| The Old Testament | 20 hours |
| Church History | 20 hours |
| Total | 40 hours |

This last year is spent upon the longer and usually more intricate subjects.

REARRANGEMENT OF THE COURSES

The division and order above suggested need not necessarily be followed. The subjects may be studied in any order that suits local circumstances, and more time, of course, may be given to any subject than has been indicated. It is also perfectly allowable to cover as many hours and subjects per week as may suit the convenience of the student, the class, or the school undertaking the work.

CERTIFICATES AND DIPLOMAS

General Board of Religious Education of the
Protestant Episcopal Church
(Department of Parochial Education)

CERTIFICATE

This Certifies that.....
has attained a.....grade in.....(Subject).
.....

.....
Director.

The General Board of Religious Education of the
Protestant Episcopal Church
confers this

DIPLOMA

upon

.....
in recognition of the successful completion of the work required under the
Standard Course in Teacher Training

In Testimony Whereof, we have affixed our hand and seal this
.....day of....., in the year
of Our Lord, nineteen hundred and.....

.....
President.

.....
General Secretary.

.....
Chairman, Teacher Training Committee.

(Seal)

THE CORRESPONDENCE SCHOOL

This school was established, by vote of the Board, in the spring of 1913. Its purpose was twofold; first, to make it possible for teachers without Training Class instruction to pursue the Standard Course, and, secondly, to fix the quality and kind of work which should be required by the Standard Course.

Under this plan responsible and capable instructors in all the different subjects of the Standard Course were selected from among the clergy of the Church. Each instructor was asked to select a suitable text-book for his course, and then to prepare an outline by means of which the work of the student could be done in connection with the text-book. The first courses organized were therefore those listed under the Standard Course.

Later it was felt to be desirable to add to this list certain other courses useful to parish workers, to parents, etc. The Lay Readers' Course, organized by the Rev. Irwin Tucker, was also absorbed at his request into the system. And at the present time still further enlargements in the direction of courses for postulants are under consideration.

The gift of a multigraph machine from Miss Maria L. Corliss, of Providence, R. I., has been of the greatest value, not merely to the school, but also to the Board. The school is now able very nearly to meet its own expenses by means of fees charged for instruction and through the sale of duplicated material. It must be understood, however, that the instructors in all cases receive but a mere pittance in recognition of their services as constructors of courses and readers of papers. They have rendered the Church an almost invaluable service by their self-sacrificing efforts. They have assisted the Board to establish a standard of learning in religion for the teachers and laity of the Church, which is having a very far-reaching influence.

A branch of the school, under the conduct of the Divinity School of the Pacific, in San Francisco, was established in the beginning of 1914, for reaching teachers and students on the Pacific Coast. The work of this branch school is not included in a statement to be given below.

It must be considered that the school has been built up thus far with no special funds behind it, with no advertising except what the Board and its friends could give it by word of mouth, with almost no printing and with only that limited attention which the Director of Parochial Education can bestow in addition to his other work. With a proper fund behind the school, the time of a Principal, and a wider advertising, the school might easily reach several thousand teachers.

The Courses conducted by the Correspondence School at present are the following:

STANDARD COURSE IN TEACHER TRAINING

Religious Pedagogy 15 Lessons
(10 General Lessons; 5 Specialized Lessons, as either Primary, Junior or Senior.)

| | |
|--|------------|
| The Gospels and the Life of Christ..... | 10 Lessons |
| The Christian Year | 5 Lessons |
| Missions and Social Service | 10 Lessons |
| The Church in the Apostolic Age (The Acts and Epistles)..... | 10 Lessons |
| Biblical Geography | 5 Lessons |
| Catechism and Christian Doctrine..... | 10 Lessons |
| Prayer Book and Church Worship..... | 10 Lessons |
| Organization and History of the Sunday-school..... | 5 Lessons |
| The Old Testament | 20 Lessons |
| Church History | 20 Lessons |

SUPPLEMENTARY COURSES FOR TEACHERS AND OFFICERS

1. The Superintendent and the School.....5 Lessons, 50 cents
2. Vital Viewpoints for Church Teachers.....25 Lessons, \$2.50
(A rapid survey of Teacher Training, elementary in character.)
3. Child Study

(Supplementary to Pedagogy Course.)

4. The Home Department of the Sunday-school....10 Lessons, \$1.00
(What it is, and How to Run it. Outlines the Organization and Management of this important branch of the Sunday-school.)

COURSES FOR THE UPBUILDING OF HOME LIFE

1. How to Give Sex Education to Children.....10 Lessons, \$1.00
(A Course for parents only.)
2. The Nurture of Religion in the Home.....10 Lessons, \$1.00
(Showing how to develop the Religious side of child life in the home.)
(See also the Course on the Home Department of the Sunday-school, which gives suggestions as to what the Parish can do for the home.)
3. Child Study.
(Same as Course described above.)

COURSES FOR LAY READERS AND PARISH WORKERS

1. A First Year's Instruction for Lay Readers.....40 Lessons, \$4.00
(Prayer Book; Bible; Church; Reader Himself.)
2. A Second Year's Instruction for Lay Readers....40 Lessons, \$4.00
(Foundation Principles; History of the Church; Summary.)
3. Social Service in the Parish.....10 Lessons, \$1.00
(An Outline Course for Parish Workers. Prepared by the Commission on Social Service.)
4. Work Among Boys and Men.....10 Lessons, \$1.00
(A Course for Parish Leaders.)
5. Work Among Girls and Women.....10 Lessons, \$1.00
(A Course for Parish Leaders.)

THE COST OF COURSES

The first step is enrollment in the Correspondence School.....50 cents
(This enrollment fee covers not only one Course, but as many as may be desired.)

After enrollment the cost of instruction, at a rate, per lesson, of 10 cents

Upon satisfactory conclusion of any Course, the General Board of Religious Education will issue a Certificate.....10 cents

(Text-books in any Course are extra; will be ordered, if desired, at expense of student.)

Sets of outlines for the different Courses, without instruction:

| | |
|---------------------|----------|
| Short Courses | 50 cents |
| Long Courses | 75 cents |

HOW TO BEGIN

Requests for enrollment should be sent to Rev. Lester Bradner, Director, 289 Fourth Avenue, New York City, stating Course desired, accompanied by enrollment fee of 50 cents and cost of instruction. (Checks or money orders may be drawn to Lester Bradner, Director.)

The Correspondence School will then forward the first three Lessons of the Course, together with titles of text-books.

c. Lesson Material

Ever since the issuing of the Standard Curriculum the need of suitable material has been more acutely felt all through the Church. Before that time many were content to use this "system" of lessons or that. The "system" saved every one except the publishers the task of deciding what subjects to study, or how to study them. The "Joint Diocesan" system was one of those most widely used. It began by the construction of uniform lesson material, which was afterward adapted to the main departments of the school. Since the Standard Curriculum appeared, the Joint Diocesan has published one course each year under the schedule of each department. The New York Sunday-school Commission began some ten to fifteen years ago the construction of a new series of lesson manuals, fully graded, embodying what is known as the "source method." They now cover an extended curriculum and have of late been very widely used. The "Practical Four-Year Lesson Course" has recently obtained some currency.

None of these "systems" worked easily under the Standard Curriculum. None of them embodied its cardinal idea of Christian Nurture. During the last four or five years, therefore, the effort to put the Curriculum into actual practice has been a very difficult one, and lesson material, picked from various sources, even though it could be made to correspond with the subjects suggested under the "Informational" column of the Curriculum, needed supplementary treatment under the other heads.

It became evident that the General Board must take the initiative in preparing suitable material to put the Curriculum into action. The five strands of nurture (see p. 47) cannot be merely thrown together as subjects, a little section of each in each lesson, unrelated to the other elements of the lesson. Each strand of the teaching must be wound in at the suitable place, and in an appropriate degree, preserving the balance of the single lesson. The proportion of each cannot be mechanically measured off, but must be dictated by the life-characteristics of each age-period of the child. Year must build on year, relying on what has gone before.

It was equally evident, in working out this idea, that the greater attention must be given to the teacher. Guidance for the teacher was more imperative than material for the pupil. The new lessons must begin as a teacher's hand-book.

Again, it was clear that considerable experiment with a relatively fluid material was desirable before it should be hardened into final form. It was easier to work in this way if the emphasis was placed on guidance for the teacher rather than material for the pupil.

Furthermore, the material for each age needed to be shaped by those experienced in dealing with respective ages, and it was believed that the upper stories of the structure might wisely wait until plans for the lower stories had been firmly established.

These convictions led to the following action: A sub-committee of the Parochial Department of the Board was appointed to take general charge of the undertaking. This committee consisted of the Rev. Messrs. Lester Bradner, W. E. Gardner, C. P. Mills, L. N. Caley, C. H. Boynton and C. H. Young. This committee appointed two groups of specialists, a Primary Council and a Junior Council, to construct the schedules and lessons for these two important departments of the school. The general lines which these schedules were to follow were laid down by the committee. Each council constructed a five-years' series of lessons designed to make a careful sequence, not merely within each grade, but in the advance from year to year.

The material, prepared in typewritten form and manifolded, was then allowed to go out for experimental use among some seven hundred classes. In many cases the teachers of these classes were then brought together for conference, and criticisms were secured from them as to the adaptability of the lessons. On the basis of these criticisms, the material is now being rewritten, with numerous changes. Still better grading will be secured by the lengthening of the series, and the introduction of additional material.

The following is a brief outline of the material as it stood previous to recent criticism:

1. FIVE YEARS OF LESSONS FOR BEGINNERS AND PRIMARY,
ENTITLED CHURCH PATHWAYS

A. Beginners (2 years, ages 4 and 5).

First Year: Divine Care and Love:

1. Introductory: The Creation Story.
2. God the Provider.
3. God's Greatest Gift (Christmas).
4. The Gift Made Known.
5. The Love of the Father.
6. The Love of the Son.
7. The Easter Message.
8. Renewed Life.
9. Life in the Church.

The Second Year presents a similar outline, with variations in the story material.

The aim in these years is to interpret to the little child how a loving Heavenly Father watches over him through his surroundings and experiences.

B. Primary (3 Years, Ages 6, 7 and 8):

First Year: Faith in God:

1. Fatherhood: God Creating. God Protecting. God Speaking. God Caring for His Children.
2. Sonship: Revealed in Life (Christmas). Revealed in Christ's Wonderful Works. Revealed in Loving Service. Revealed in Power (Easter). Revealed in Words (Parables).
3. The Holy Spirit.

Second Year: Man's Response (Christian Application of the Ten Commandments):

1. Duty Toward God: (1) Love God. (2) Worship God. (3) Reverence God. (4) Serve God.
2. Duty Toward Neighbor: (1) Obedience. (2) Kindness. (3) Purity. (4) Honesty. (5) Truthfulness. (6) Contentment.
3. The Summary of Love.

Third Year: God with Man (Building Toward Catechism Ideas):

1. In Worship.
2. In the Covenant.
3. Through Messengers (Advent).
4. Through His Son (Christmas).
5. In Prayer.
6. Through Signs (Sacraments).
7. The Spirit.

In all these years the emphasis is on the idea to be imparted, but the story material illustrative of the ideas is in most cases from the Bible.

In the Third Year, pilgrimages to the Church building are introduced.

One principal aim is to build up a foundation of ideas and feelings on which the later instruction from the Catechism may be securely based.

Each year is worked out with the fivefold correlations.

JUNIOR MATERIAL, COVERING FIVE YEARS

In these years the central problem is to prepare the child to meet what is involved in his Confirmation, i. e., to accept his personal responsibility as a Member of Christ, intelligently, loyally, and with devotion. The fundamental intention in the courses prepared for the Junior is to enable him to understand and participate in the experience to which his Confirmation will introduce him. He is to be trained to listen for the message of God:

In the Christian Year and its Practice—First Year Junior.

In Church Worship and Church Membership—Second Year Junior.

In the Life of Jesus Christ and Christian Discipleship—Third Year Junior.

In the History of the Church and the Life of the Spirit—Fourth Year Junior.

In the Story of Christian Missions and Missionary Responsibility— Fifth Year Junior.

In almost all of these years, Scripture material is used as illustrative of the end sought. Yet the aim is not so much to produce competent Bible students as to mould the child toward an effective use of his religious life in the Church.

As in the Primary years, so here again there is woven together in each course the elements of a fivefold experience, viz.:

1. The experience with God through Scripture and through the history of the Church.
2. The experience with God through loyalty to His Church and her usages.
3. The experience with God through private and public devotional life.
4. The experience with God secured by storing the memory with the best things from Scripture and liturgy.
5. The experience with God through Christian helpfulness in the Church, the community, and the world.

Definite progress in each of these five lines is made every year, and each succeeding year builds upon what has been given previously.

In due time the General Board intends to build a schedule for Senior Departments and for Graduate Work, carrying forward the development of ideas and the organic progress of teaching and training.

There will also be further consideration of material to be supplied to pupils in all grades, to supplement the present provision for teachers.

The courses of the Junior schedule, and at least the first of the Primary years, will be put in print for trial use during the summer of 1916, and issued by the Young Churchman Co. They will be available, therefore, for general Sunday-school use this coming fall.

It is necessary to emphasize most strongly the *experimental form* in which these lessons will be first put forth. *They are not approved as yet* by the General Board, and it is expected that further criticisms received in the course of a year's use may lead to still further revisions.

Recommendations from the Office of the Board

It is thoroughly understood by the officers of the Board, but not so generally realized through the Church, that the office, so far as its capacities reach, is to act as a kind of bureau of information concerning all matters connected with the religious elements in education. Already there are constant inquiries as to all kinds of material for the Sunday-school. Specific recommendations as to what are the best published texts for the different grades of the school, for teacher-training, etc., are gladly made. In asking for such recommendations, it is best to give, in as much detail as possible, the conditions under which the material desired is to be used, the degree of intelligence, experience, or training on the part of pupil or teacher, what has been in use heretofore, and any peculiar conditions which require special consideration. It would be to that extent a help to the Board if such

inquiries were accompanied by return postage. They should be addressed to the Director of the Parochial Department.

Material for Missionary Instruction in the Sunday-school

As a matter of principle, we hold that the Church exists merely for the sake of accomplishing her world-wide mission. In practice there is much training in religion which appears to forget what the mission of the Church really is. Ideally speaking, there could be no lesson taught in the Sunday-school from which, as a starting-point, it would not be perfectly easy to make a missionary connection. But in practice, many teachers fail to use such opportunities as come before them. The whole question of mission study in the Sunday-school has been most ably treated in "The Making of Modern Crusaders," a pamphlet prepared by the General Board of Religious Education in 1913, and issued by the Board of Missions. No superintendent of a Sunday-school should fail to study it, and no teacher should omit to be familiar with its advice.

How best to introduce the study of missions into the ordinary Sunday-school course is not so easy to determine under modern conditions. Three different methods are in more or less common use, viz.:

(a) The "one Sunday a month" plan (where the regular lesson for that Sunday is postponed or omitted).

(b) The "supplementary" method (where a fraction of the lesson hour is taken, during certain weeks, for mission study).

(c) The "block of lessons" method (where a definite section of the year is devoted to mission study instead of the regular course).

This last method has generally chosen the six Lenten Sundays for its operation on account of the conjunction with the Missionary Offering, and the material used is mostly the excellent series of Lenten Lessons on Missions issued from year to year by the Board of Missions.

In addition to these methods, the Standard Curriculum urges a whole year, the last year of the Junior Department, to be given to missionary study.

THE DANGER INVOLVED IN THE USE OF LENT FOR MISSIONARY LESSONS

The appropriateness during Lent of the self-sacrifice called for in giving to missions has unconsciously led us into a similar occupation of Lenten Sundays with the teaching of missions. The first result of this is that we lose the opportunity to impress the real keynote of Lenten teaching, the necessity of a time set apart for cultivating the devotional life. We give up our approach to Easter. The second result is that we shift the missionary note in the Church year, from Epiphany, where it has for centuries belonged, and where it grows naturally out of the teachings of the season, to Lent, where it does not belong. We are unconsciously breaking down the age-long emphasis of the Christian Year. The wisdom of this procedure is very questionable. Nor does it seem really necessary. Action should *follow* teaching. Let the Epiphany teaching of missions be followed

by the Lenten giving to missions and praying for missions. Pedagogically it is perfectly correct to bring the teaching first and the activity afterward. Ecclesiastically it is in this case highly appropriate, and the present usage decidedly inappropriate. Financially the result ought not to be greatly different—if we have faith in prayer for missions. Pedagogically the longer period involved in six weeks of study, followed by six weeks of giving to the same object, gives promise of a far deeper impression. If the “block system” of lessons, then, is to persist, let us utilize for it the Epiphany and Pre-Lent seasons.

THE DISTRIBUTION OF MISSIONARY LESSONS IN THE CURRICULUM

There are three principal ways in which devotion to the mission of the Church may be built into the lives of her children. They are:

1. By cultivating and developing the missionary *motive*.
2. By enlarging missionary *intelligence*.
3. By increasing missionary *activity*.

The *motive* is fundamental as being the source of impulse and power. Intelligence gives a reasoned and logical basis for application of the power. Activity is the fruit of the process, and also the source of fresh experience.

It is frequently assumed that if a block of missionary lessons studied at once is the best method, such a block ought to be a part of each year's course in the Sunday-school. Here again the very excellent practice of missions, the Lenten offering, may unconsciously be warping our best theory of teaching. It is not a foregone conclusion that every year of the Sunday-school course should include a block of mission lessons. The missionary motive should be woven into every course of lessons. No year should be without it. But this is already accomplished in the new lesson schedules now under preparation by the Board of Education without entailing each year a block of lessons on the missionary field. The motive is wrought into the warp and woof of every grade. Then, as to the missionary activity, there is room for the Lenten Offering each year, and the development of the various sections of missionary organizations for children such as the Little Helpers, and the Junior Auxiliary (for boys as well as girls) would offer abundant opportunity outside the Sunday-school hour.

What remains to be provided is *the expansion of the child's missionary intelligence*. How and when may this best be done? For the child of 5 to 7 years, it is not a very vital matter, his horizon is narrow so far as the outside world goes. Geography and history are as yet undeveloped in his mind. He does not, in most cases, comprehend differences of race. It is from eight years on that our task lies. And there are three stages which should concern us.

1. The simple understanding of the differences in the life of other children or of other nations or races, and the needs which grow out of them.

2. The appreciation of the great stream of the Church's missionary effort which has flowed down through the Christian centuries.

3. The larger acquaintance with the actual missionary endeavor of the Church, its field, scope, organization, etc.

These three elements, looked at pedagogically, fit the three climaxes of the Primary, Junior, and Senior sections of our Sunday-school Curriculum. The elementary study of the mission fields and their child life should be part of our lessons at the close of our primary years, or the very opening of the Junior period. It should come at the same time that geography is introduced in our public schools. This is the time for repeated "blocks" of elementary missionary stories. Missionary history—not in successive fragments, but a solid year's work, should cap the Junior schedule, or open the Senior—corresponding with the early adolescent study of history in all school life. Missionary machinery is part of a Senior's training for active service in the Church, and with this accomplished the missionary intelligence of the individual should be as complete as we can expect to make it through the medium of the Sunday-school.

In answer to the argument that every Junior year ought to include a block of missionary lessons, let us remember that this is exactly the period when children learn most by doing, and when, as a rule, they are most free of time to give attendance at week-day sessions of the Auxiliary. It is there, in connection with their missionary activity, that they may best learn whatever is necessary at this time to add to the missionary stories of the late primary.

d. The Small Sunday-school

1. THE PREDOMINANCE OF THE SMALL SCHOOL

Without question the small Sunday-school is a large factor in the educational work of the Church. In any diocese the number of schools of over one hundred pupils will probably be fewer than the schools having less than a hundred. Even in a diocese like New York, covering what is now the greatest center of population in the world, 115 out of 222 schools, or just over half, are under 100 pupils, of which 105 are of 80 pupils and under. In the Methodist communion, among 29,000 schools, 60 per cent. are under 100. It is quite true, as has often been urged, that the smallness of a school does not change the educational needs of the pupils in the school. They deserve the same graded treatment as the pupils in a large school. But the method of administration must be very different. The small school is not more of a problem in pedagogy than the large school, but it is a greater problem in administration.

2. THE WAY TO STUDY THE SMALL SCHOOL

More extended inquiry into Sunday-school figures over a considerable area, especially in the Province of the Mid-West, has shown that for some reason, not as yet altogether explained, small schools tend, in their numbers, to center about certain types. There will in a diocese be more schools of perhaps 30 to 40 pupils than of any other number under fifty; or more of 60 to 70 pupils than of any other number under a hundred. There will be a large group of 4 to 5 teacher schools, or another group of 8 to 9 teacher schools. In the small

school the organization is chiefly a question of teachers. The number of teachers available determines the way in which the pupil-groups will be divided. If a clergyman or superintendent is alone, there will be but one group or class of pupils. If he has three teachers, he will divide the school according to age in one way, if he has five or six, he will make a different age division of classes.

The small school, then, should be studied in types. An administration plan should be wrought out for the type, and each small school should choose one type or another on which to organize. Each type will have certain limits within which it is effective, and to which it applies. The school will choose its type on the basis of its conditions.

The determining factor is the number of teachers available. The small school, as a rule, prevails amid conditions which make it difficult to secure teachers. This is the most vital point of difference from larger schools. Difference in the number of pupils, or in financial ability is not nearly so determinative. Let us study the best use of teachers in the small school.

3. SOME INTERESTING FIGURES

We have already quoted figures from the Diocese of New York as regards the small school. By further observation in the same field we discover that of 41 schools of under 35 pupils, the centering point is 25 pupils. Out of 32 schools from 35 to 55 pupils, the centering point is 45; out of 32 schools from 55 to 80 pupils, the centering point is 65. The typical small school problems, then, for the Diocese of New York are, first, the organization of a school of 25; second, a school of 45, and third, that of a school of 65. Compared with this conclusion, the figures from the Province of the Mid-West, covering some 600 schools, show that the typical problems there are a school of 35, and a school of 65.

But since the organization of small schools is a question of teachers, we discover in the New York situation that there are, from this point of view, three types of small school now prevailing:

- (a) The 2-3 teacher school—28 cases, of which the majority have 20-30 pupils.
- (b) The 4-5 teacher school—16 cases, of which the majority number 30-40 pupils.
- (c) The 8-10 teacher school—19 cases, of which the majority number 50-70 pupils.

In connection with these facts we discover that, as a rule:

- (a) The 30-pupil school is where the use of 4 teachers begin.
- (b) The 35-pupil school is where the use of 5 teachers begin.
- (c) The 40-pupil school is where the use of 6 teachers begin.

Figures from the Diocese of Eastern Oklahoma, where there are only 26 schools in all, show as follows:

- 3 schools of only 1 teacher.
- 3 schools of 2 teachers.
- 7 schools of 3 teachers.
- 4 schools of 4 teachers.
- 2 schools of 5 teachers.

Of the remaining schools, one has 6 teachers, one 7, one 9, one 11, and one 12. In this new territory the educational problem is entirely one of the small school.

4. THE CYCLE PLAN OF ORGANIZATION

A fully graded school means a distinct subject taught for every average age-year of pupil, and a class dealing with each subject (though there may be gaps in the schedule). As a rule, such a plan requires over twelve teachers and a hundred pupils, even if the sexes were not separated. This, of course, is not possible in a small school. But the teaching of the same subjects at nearly appropriate ages is perfectly possible in a small school by what is known as the cycle plan. The cycle plan means that the same teacher carries the same class, containing children of adjacent ages in a series of years through a series of subjects.

No cycle, however, should contain more than three years' work. Otherwise the last year of the cycle will be inappropriate for the youngest age of pupil in the class. A two-year cycle is far better than a three. But the two-year cycle requires more teachers for the school. The question of what cycle to use comes back, then, to that of how many teachers can be secured.

The subjects taught in any cycle are the same as those taught for the corresponding years in the fully graded plan only they are taught year by year in succession, not simultaneously.

5. THE ACTUAL NOT ALWAYS THE BEST POSSIBLE

The figures related above (under 3) show things as they are. But what is may possibly be changed. If the teacher is the determining factor, a tremendous change may be wrought in a 4-teacher school by adding one more teacher; or in a 6-teacher school by securing two more. It may lift the school altogether out of one type of administration into another and better type. We must plan our cycles on the basis of the most economical administration so far as teachers are concerned, and yet expect that each small school will make an effort to secure that number of teachers which will allow of the best work. It is to be remembered also that effective and interesting teaching encourages a larger attendance and a greater enrolment for the school.

6. OBSERVING THE AGE LIMIT

Students of child life are unanimous in their belief that there are certain great "divides" in age, which should be observed in grouping children. The child of 8 to 10 is very different in the type as well as in the amount of his capacities from the child of 5 to 7. The age of seven is a dividing point. So also is the period of 13 to 15 very greatly different from that of 11-13. The year 13 is another "divide." With a two-year cycle it is not difficult to observe these points of development, and to avoid putting children who have passed them into groups with those who have not reached them. Much more care needs to be exercised in using a 3-year cycle. To run together ages 12, 13 and 14 in a single group is very inadvisable, unless the 14-year-olds

are retarded in their natural development. Still inadvisable, though less unfortunate, is the grouping of ages 10, 11 and 12. If one is obliged to construct a three-year cycle, it is best to begin with 5, 6 and 7; then 8, 9 and 10; then 11, 12 and 13; and finally 14, 15 and 16, or even 17. In the two-year cycle plan, one should combine ages 8 and 9, 10 and 11, etc.

7. SHALL THE SEXES BE DIVIDED?

We often assume that it is a necessity to divide girls from boys for Sunday-school teaching. There are ages when it is highly desirable. But it is not the inevitable thing we have often supposed. Every time boys and girls in any particular cycle are divided, one more teacher is needed. With a few exceptions, it is a better plan to take that extra teacher and effect a two-year cycle than to divide the sexes and keep the three-year cycle. The Junior age, being naturally a period when children are "sex-repellent," is the place where division is most needed. Almost all schools keep the sexes together in the primary grades. Many mixed classes in the Senior period have shown good results. The critical years where division is most needed are 11 to 15.

8. TWO TYPICAL PLANS

A. The three-year cycle in a 4 to 6 teacher school:

- Cycle 1. Primary, ages 5, 6 and 7.
- Cycle 2. Junior A, ages 8, 9 and 10.
- Cycle 3. Junior B, ages 11, 12 and 13.
- Cycle 4. Senior, ages 14, 15 and 16 (or older).

On this plan, four teachers are required, if the school is held all at one time. The sexes are not divided. It is better not to have more than eight to ten pupils in each cycle. Hence this type of school will cover a situation up to 35 to 40 pupils. It might be wise to divide the sexes in Junior B. If so, then five teachers would be required. If the sexes are divided in Junior B, then five teachers will be needed. If there are Seniors over 17, still another. But if six teachers can be had, it should be seriously considered whether the two-year cycle plan should not be adopted, as follows:

B. The two-year cycle in a 6 to 8 teacher school:

- Cycle 1. Primary A, ages 5, 6 and 7 (by exception this is a three-year cycle. If another teacher can be had the 5-year-olds may be separated. But a three-year cycle with these ages is not injurious.).
- Cycle 2. Primary B, ages 8 and 9.
- Cycle 3. Junior A, ages 10 and 11.
- Cycle 4. Junior B, ages 12 and 13.
- Cycle 5. Senior A, ages 14 and 15.
- Cycle 6. Senior B, ages 16 and 17.

On this plan, if extra teachers—i. e., more than six—can be had, divide the sexes in Junior B and Senior A. If each cycle outside the primary averaged eight pupils the general limit of such a plan would

be from 60 to 75 pupils, unless the sexes were divided, as suggested. This plan is perfectly applicable to a school as small as 25, provided six or eight teachers are available in so small a school. It may also be worked in a school larger than 75, provided additional teachers are at hand so that the groups from Junior A up may be subdivided. As soon, however, as there are teachers enough for at least ten grades, and pupils of suitable age for each of the ten, it is wiser, because more beneficial to the child to go into a full-graded system.

There is no inherent reason why even with the two-year cycle plan as a basis there may not be a modification by which the three-year cycle is used in the Senior Department, as well as in Primary A (as above). Senior A might cover years 14, 15 and 16, without harm, and Senior B reach up from 17 to 19.

There is, of course, no intention of limiting the school in either of the above types to 17 years of age. Bible classes may be carried on beyond that point in any school which possesses the requisite students and teachers.

9. STILL FURTHER ECONOMY IN TEACHERS

The question may be considered whether it is a necessity that all the classes of a Sunday-school be taught simultaneously at the same hour. Why not try an adaptation of the "Gary Idea" and rotate classes. Or in other words, why may a teacher not teach two periods, with a different class for each period. Suppose, for instance, a parish in which teachers were very scarce, but where those available were willing to attempt a longer and harder task. Suppose the morning service is at 11 a. m., and the Sunday-school precedes it. Then let the plan for either of the types above be as follows:

- 9.45 a. m. The older half of the school meets. (This means from Junior B up.)
- 10.30 a. m. The younger half, from Junior A down assembles. The lesson period for the older half closes, and both halves join in the usual general exercises for the school during 15 minutes.
- 10.45 a. m. The older half is dismissed (expecting them to attend morning service at eleven).
The younger half begins its lesson period.
- 10.30 a. m. The younger half is dismissed, or awaits, under suitable oversight, the conclusion of the service, when their elders will take them home.

Under such an arrangement, if teachers would volunteer to teach twice, Type A could be carried out with two or three teachers, and Type B with 3 to 5 teachers.

10. TRAINING TEACHERS IN A SMALL SCHOOL

The teachers in a small school should be trained individually, probably by the clergyman in charge, unless there is some other competent person in sight. This individual work is not a task to be feared, but one to be welcomed because of the certainty of results. Along with the training of teachers now at work should go the

preparation of prospective teachers or the training of substitutes. The aim should be to deal with two persons at once, one of them the regular teacher, the other that person who is to fill the place of the regular teacher in case of absence or resignation.

This individual work with each teacher is to be done once a month, by a regular standing appointment. If there are four teachers in the school, one can be taken each week. If there are eight, two each week. Teachers teaching the same lesson in the school may be taken together.

At this monthly meeting, the chief duty will be the construction of the Teacher's Monthly Program. A second preliminary task may in most cases wisely be undertaken also, viz., the study of how to teach and of the pupil. It is this preliminary task at which the attendance of the prospective teacher should be asked, though she may profit by being at both sessions. A substitute teacher should certainly be at both.

The general method will be as follows:

1. Arrange an opening meeting with each teacher, at least two weeks, if possible, before school begins. At this meeting the teacher will be told what course he or she is to teach; the text-book will be furnished; the aim for the year discussed; the contents of the course somewhat analyzed; any supplementary matter described and decided upon; side reading recommended; and, finally, the "Teacher's Program Blank" explained, after the fashion to be presently described.

If the new lesson material contemplated by the General Board is used, the making of the program will be much easier. If other text-books are used, the Standard Curriculum should be consulted for suggestions as to Memory Work, Church Loyalty, Devotional Life, and Christian Service should be selected, appropriate to the age of the pupil, to be incorporated into the program. So far as possible, a definite list of such supplementary material for each class during a given year should be made out at this opening meeting.

Decision should then be made as to the regular monthly date at which the training appointment is to come. The first such appointment should be set before the opening school work.

2. The Conduct of the Regular Training Meetings.—This should consist, if possible, of two parts, as suggested above, viz.:

- (a) A half-hour's study of Religious Pedagogy.

- (b) An hour spent upon working out the teacher's program.

It is probable that at first the development of the program will take more than an hour. But later on, when the teacher gains facility, and can prepare experimentally part or all of the program before coming to the appointment, time will be saved in the discussion.

In cases where eight teachers are to be handled monthly, and there is pressure for time, two teachers may be asked for the same evening and two programs (one for each teacher) developed in some such way as this—Miss A. is to come at 7.30 o'clock, and Miss B. at 8.30.

7.30- 8.30. Program for Miss A.

8.30- 9.00. General Pedagogy for both Miss A. and Miss B.

9.00-10.00. Program for Miss B.

3. The Program Blank and Its Use.—Below is a copy of the Teacher's Program Blank. In copying, enlarge the printed form to fill an 8x11 sheet of paper. The steps in its development are as follows:

Fill in the first vertical column, for each Sunday, by writing the subject of the text-book lesson for that Sunday (with the Biblical reference, if the course is on the Bible). The rest of the squares are to be filled in with work which will have an appropriate connection on each Sunday with the contents of the first square for that Sunday. (Or else the contents of the first square are chosen in accord with some predetermined plan for one or the other squares.) The point is that the different squares for the same Sunday shall *not* be filled with utterly unrelated work. It is in constructing these relationships that the best part of the training of the teacher is being accomplished.

Each Sunday should have an emphasis in one or the other of its squares, which will contribute the chief value to the lesson for that day. Not every square for each Sunday need of necessity be filled. It is better not to overload each week's work. But during each month, if possible, each of the five columns should have at least one Sunday on which its subject would receive stress. The year's work will consist of the addition of the items in each column. Distributed through each column on the programs for the year, therefore, must appear all the items under that head which the class is intended to accomplish in that year. Here again, in the working out of this distribution, the teacher is being trained in insight and constructiveness.

During the discussion of the plan for each column and square, the leader will easily discover whether the teacher is acquainted with the different subjects which it is proposed to introduce. Then, where necessary, the leader may make explanations of the Bible material, or other informational matter, may apply the particular principles of pedagogy, or may discuss the training of that particular age of pupil in devotional life or Christian service.

TEACHER'S PROGRAM

Name of School.....
Place.....
Teacher..... Date..... Grade.....
Address..... Subject.....

| Date | Bible Material | Memory Work | Church Knowledge | Christian Service | Devotional Life |
|------|----------------|-------------|------------------|-------------------|-----------------|
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |
| | | | | | |

Remarks:

The program plan especially favors the adjustment of each particular lesson to the peculiar conditions affecting a particular class. It is helping the teacher to do individual work with the class.

When the program is completed, it serves as a chart for the teacher during the coming month. Each Sunday annotations should be made

upon it, drawn from the attempt to put it in operation. This particular item proved a success, and why. That item was a failure, for this reason: All this experience is brought to bear upon the construction of the next month's program. The programs of each class should be filed and preserved. They are of great value for the repetition of the same course another year with another set of pupils.

11. THE SMALL-SCHOOL PROBLEM BEFORE THE DIOCESAN OR PROVINCIAL BOARD OF RELIGIOUS EDUCATION

Each Board should make a careful study of the small schools in its own field, to see what types exist, just how each type is being handled at the present time, what improvements can be suggested, whether any uniform scheme in connection with any single type can be carried out, etc. If every Diocesan Board would make a study of its schools of under 100 pupils, and offer definite recommendations to the superintendents of them, and if the Provincial Board would then gather and consider these data and recommendations as a whole, much might be accomplished. Any administrative plan for such schools which was simple and direct might become a standard for the Diocese or Province, and be pushed and explained at all local gatherings of Sunday-school workers.

The following inquiry blank would bring suggestive returns for study:

INQUIRY CONCERNING THE SMALL SCHOOL

Please return answers to.....
 This report is returned by.....S. S.
 Place
 Diocese

1. Kindly fill out the following schedule, describing every class in your school, beginning with the youngest:

| Class No. | Boys | Girls | Age Extremes --- to --- | Teacher | |
|-----------|------|-------|----------------------------|---------|--------|
| | | | | Male | Female |
| 1 | | | | | |
| 2 | | | | | |
| 3 | | | | | |
| 4 | | | | | |
| 5 | | | | | |
| 6 | | | | | |
| 7 | | | | | |
| 8 | | | | | |

2. Please give your opinion as to the advantage or disadvantage of combining both sexes in:

- Junior Classes (Age 9-14).
- Senior Classes (Age 14 up).

- 3. How much can your school afford to spend a year per pupil on lesson material?
- 4. Do your teachers continue individually in charge of the same class, or are the children promoted from teacher to teacher? If the latter, how often?
- 5. What is your experience in your present school as to the possibility of training your teachers?

12. THE IMPORTANCE OF THE SMALL SCHOOL

This is apt to be overlooked, just because the school is small. But the big school is better able to fend for itself, if necessary, than the small school. The small school is the seed-bed of the Church. It needs for the Church's sake to be made larger. The most effective way to make it larger is to make it better. When individuals representing the Church in any community are few, and the Church in that spot is young or weak, so much the greater is the obligation to make each individual count, to mould the life of each child so that he or she may bear out to the community an effective message in behalf of the Church.

e. Diagnosis of Sunday-schools

The reorganization of Sunday-schools along better and more modern lines is going on throughout the Church. It is a matter requiring careful judgment and adjustment to the local conditions. The office of the General Board of Religious Education is constantly looked to for guidance in such a process. Advice of this sort ought not to be given at a distance. The proper handling of the problem would be to send to the spot a competent and practical Sunday-school leader, to confer with the school authorities, and make recommendations. Owing to frequent demands for such services, the Board is almost on the point of engaging a suitable person solely for this field—a practical consulting expert. Only the financial risk involved has prevented such an appointment.

Meantime, since general judgments and criticisms are frequently desired when no visit can be made, the following inquiry has been framed in order to elicit information of a determinative kind, whenever a judgment is asked. By means of answers to these questions, a fairly accurate picture may be had of any particular Sunday-school.

DIAGNOSIS BLANK FOR SUNDAY-SCHOOLS

..... (Parish)

..... (Place)

..... (Diocese)

..... (Rector)

..... (Person Reporting)

(This blank is sent in duplicate so that the parish reporting may keep for comparison a copy of the report sent in.)

GENERAL STATISTICS OF THE SUNDAY-SCHOOL

1. Total number of pupils enrolled at present?
2. Number of pupils in each department? (Or by grades, if preferred.)
3. In the Senior Department (or 15 years and over) how many are girls? Boys? Total?
4. What was your enrollment of pupils a year ago? At present?
5. What was your average attendance this year during December? January?
6. How many pupils belonging to the school a year ago have not returned this last fall? (If possible, give figures for above under these age groups: (a) 5-8 years, (b) 9-13 years, (c) 14 years or over.)
7. What percentage of your pupils of 14 years or over are confirmed?
8. Of the total confirmed in the parish during the last two years, what percentage were from the school?
9. How many of your pupils over 10 years of age belong to other organizations in the parish? (Kindly give figures for boys and girls and name the organizations.)

QUESTIONS ON THE SCHOOL PLAN

1. What is the curriculum (or plan of study) for the school? (Please give details.)
2. What lesson system, books, or leaflets are used in carrying out the above curriculum?
3. Who selects the lessons used?
4. Into what departments (Primary, Junior, Senior, etc.) is the school divided? (Please indicate the ages covered by each department.)
5. What grades are there in each department? (Or in the school as a whole?)
6. Do you have a Font (or Cradle) Roll? (If so, give enrollment.)
7. Do you have a Home Department? (If so, give enrollment.)
8. Is there a point of graduation in the school? If so, what is it?
9. Are there graduation exercises or diplomas?
10. On what basis are pupils promoted?
11. What officers do you have in the school?
12. How do you train your pupils in public worship?
13. How are they trained in private prayer?
14. How do you train them in Christian helpfulness? (a. Missions. b. Social Service.)
15. How are they trained in Christian giving? (Describe your system of offerings.)

QUESTIONS ON SCHOOL ADMINISTRATION

1. Who is the leader of the education work of the Sunday-school?
2. What are his aims? Has he classified them in writing, so that his workers understand him?

3. How much time does he give to the work of leadership? Does he have weekly reports of attendance, etc.? When does he go over these reports?
4. How does he exert his leadership? On what occasions or by what means?
5. What does he delegate to the teachers and officers?
6. Does he regularly address the School? If so, how much time does he occupy?
7. What forms of worship are used in the school? How much separation is there in the housing of the school?
8. In what building is the Sunday-school held? At what hour?
9. How many classes are taught in separate rooms?
10. What records are kept? (Please furnish any printed forms used.)
11. How far back are these records available?
12. What printed matter (besides record blanks) is gotten up for the school?
13. When is a pupil's name removed from the roll?
14. What action is taken as to absentee pupils?
15. How is the grade for a new pupil determined?
16. Are there occasional or regular meetings of the school staff, teachers or officers, to discuss the administration of the school? (Please give details.)
17. What methods are used to get home co-operation?
18. To what would you point as the best results of your school? (Please state as definitely as possible.)
19. Please give the program for school at its Sunday session (i. e., opening exercises, study period, etc.).
20. Please specify the Order of Worship used in the school.

QUESTIONS ON THE FINANCIAL SIDE OF THE SUNDAY-SCHOOL

1. Where do you get the funds for the support of the school? (Kindly give details.)
2. How much was given by the school in your last complete year? The year previous? (How much was this per pupil each year?)
3. To what objects was the amount given by the school devoted? (Give figures, if possible.)
4. Who determines what use shall be made of the pupils' offerings?
5. What was the actual expense of your school in your last complete year? The year previous? (How much was this per pupil each year?)
6. How much was spent for lesson material in your last complete year? The year previous? (How much was this per pupil each year?)

QUESTIONS ABOUT TEACHERS

1. How long is your actual teaching period on Sundays?
2. Through how many grades do your teachers pass? (i. e., Are they kept in a single grade or in a department?)
3. What is your school plan for training (a) present teachers, or (b) prospective teachers?

4. What is your plan for providing substitute teachers?
5. How many, among your teachers, are also public school teachers?
6. How many of your teachers have had training for their work?
7. How many of your teachers have taught one year or less? Two years? Three years? Five years? Over five years?
8. How many teachers in your school in charge of (a) pupils 5-8 years; (b) pupils 9-13 years; (c) pupils 14 years and over; total?
9. How many are men?
10. How many women are teaching classes of boys over 12 years?
11. How many of your teachers have had more than high school education?
12. How many of your teachers are probably (a) under 20 years of age? (b) Between 20 and 30? (c) Over 30 years of age?
13. In which of the above groups are the most of your more permanent teachers included?
14. What are the principles or methods used by the leader of the school in selecting teachers?
15. Are your teachers regular in attendance?

PLEASE GIVE A VERY BRIEF DESCRIPTION OF

1. Your superintendent, if a layman.
2. Your Primary teachers (of pupils 5-8 years).
3. Your Junior teachers (of pupils 9-13 years).
4. Your Senior teachers (of pupils 14 years and over).

Kindly add after each teacher's name the number and sex of pupils in his or her class.

f. Publications

It would be well if the work of the Board in general, and of the Parochial Department in particular, could be more widely distributed by means of printing. It is unfortunate, for instance, that the special investigation into educational conditions in the Province of the Mid-West, carried out by the staff officers of the Board, could not have been immediately put into print, both to make its results available, and to stimulate similar investigations elsewhere. It is a pity that progressive work along parochial lines, carried out in some one parish, cannot be made available to the whole Church by means of publication. Even the routine work of the department, helping the Sunday-school, the home, and other sides of parish life, cannot be adequately presented to the Church for want of funds.

The greatest need, in the line of publication, is a monthly magazine, which should be especially adapted to Sunday-school teachers, but would also assist other parochial agencies. In such a magazine new efforts of the Board could be made available, new courses of work for teachers be put gradually into print, and material suitable for home nurture in religion introduced. The undertaking is beyond the power of the present staff of the Board. It would mean the employment of an editor's time, and the expense of carrying the burden of printing and mailing for a year or two, until a subscription list

could be built up. We believe the Church would sustain a venture of this sort if the means were at hand to make the start.

Before listing in a brief way the printed matter now available, it may be of interest to record briefly the history of such printing as has been done by the Board in behalf of the Parochial Department. True to its faith in the value of trained leadership, the first publications of the Board for the Sunday-school consisted of the pamphlets on the Standard Course in Teacher Training, and on the Correspondence School. These were issued in the winter of 1912-13, and were quickly followed by the Standard Curriculum early in 1913. The fall of 1913 saw the issue of the first statements of the enlarged work of the Correspondence School.

At the present time the following pamphlets or leaflets may be had at the office of the Board, and will be forwarded on request for distribution, to conference points or to committees or boards.

1. The Standard Curriculum.

A pamphlet giving an outline of religious instruction for the various periods of childhood and youth, intended especially for the Sunday-school, but also helpful in guiding the home.

2. "Does the Mail Reach You?"

A leaflet describing the courses of study available through the Correspondence School.

3. Home Nurture in Religion.

A leaflet describing how the parish may organize definite assistance for the home in religious nurture, and what the General Board can do to co-operate.

4. The League of Church Parents.

A leaflet giving suggestions for the organizing of groups of parents interested in the religious welfare of children.

g. Co-operation

The Department of Parochial Education seeks to make itself useful to the Church at large along definite lines of co-operation. The Provincial Boards of Religious Education are, by canon, auxiliaries of the General Board, and the Parochial Department may therefore be considered to be in official relations with similar activities pursued by the Provincial Boards. Yet, quite outside of this, the Parochial Department endeavors unofficially to enter into helpful relations with various agencies and persons.

The co-operative functions of the department may be briefly described under the following types:

1. Co-operation with Provincial and Diocesan Boards:

(a) In the formulation of general policies of educational initiative, the definition of standards, and the promotion of specific plans.

(b) By consultation as to the movements in the field, and by the undertaking of special investigations, as, for instance, the matter of general educational surveys. (See note concluding this section.)

(c) By addresses at conferences, or lectures at summer schools and institutes.

- (d) Occasionally by the study of particular problems or the conduct of important experiments, as, for example, the Church School, at Gary, Indiana.
- 2. Co-operation with Parish Authorities:
 - (a) In consultation concerning local educational conditions and methods.
 - (b) By visitation, diagnosis, and reorganization of Sunday-schools, when desired. This work is growing, and the department would feel warranted in employing the services of an expert especially for this type of work, if parishes asking for such assistance were able to pay for it on some pro rata basis. (See section on Diagnosis of Sunday-schools, p. 58.)
 - (c) By the training of leaders for parish work and of teachers in the Sunday-school through courses in the Correspondence School.
 - (d) By answers to special inquiries of various kinds, but most largely in relation to current educational literature and methods.
- 3. Co-operation with Individuals:
 - (a) By answers to letters of inquiry along all lines of educational work in the religious field, and sometimes out of it. Opinions and suggestions are gladly given in this way, so far as time allows, and when the officers are not engaged in field work. Answers are often unavoidably delayed, however, by these two conditions just mentioned.
 - (b) By special advice in regard to religious literature and reading courses.
 - (c) By training through courses in the Correspondence School.

SPECIAL NOTE ON SURVEYS OF RELIGIOUS EDUCATION THROUGH THE CHURCH

Much valuable experience and knowledge has been gained for the Province of the Mid-West, and also for the Church at large, through the Survey of Religious Education conducted by the staff officers of the General Board of Religious Education acting as the agents of the Province.

It might be possible, Province by Province, to repeat this experiment, and thus to put the Church, as a whole, and each Province, in fuller and more complete touch with its actual situation in religious education.

The officers of the General Board, considering their experience in this first survey mentioned above, will be glad, so far as time permits, to put themselves at the disposal of other Provinces for similar work, provided the following conditions can be met:

1. That the Provincial Board or Commission on Religious Education cordially accept the conditions and guarantee the financing of the plan.
2. That such a survey include not merely Sunday-schools, but all departments of religious education as exhibited in the Province.

3. That the survey be supervised by the staff officers of the Board, as the agents to the Province. (This is for the purpose, first, of utilizing the experience gained in this first survey, and, secondly, to unify the method over the Church at large, and to secure results which can be helpfully compared with results already at hand from the province of the Mid-West.)
4. That six months be allotted for the prosecution of the survey, and that work begin in the fall so as not to be interrupted by the summer lull. (By so doing, the Lenten season may be used for studying the returns and a report prepared by the close of the spring.)
5. That provision be made for the printing of the report when completed (in order that the results may be available, not simply locally, but for the benefit of the Church at large). This would cost \$250 and upward.
6. That during the six months of work there be secured part-time service, first, of a capable leader in education, who can assist the officers of the Board in conducting the work. (For this service it may, or may not, be necessary to provide payment. There may be some one ready to volunteer the time required, which would be considerable.)
Second, of a stenographer. More or less constant letter-writing will be necessary in the early part of the period, and a great deal of copying toward the close. (At least \$125 would probably be needed.)
7. Financial provision will also be necessary for current expenses of printing and postage incurred in handling the blanks and correspondence of the survey. This would amount perhaps to \$100.

4. THE HOME

(a) The present Situation:

If one looks at the field of the Sunday-school throughout the Church there is much that is hopeful. It may often lack entire efficiency, but there is movement in the direction of better things. Of religious nurture in the American home, and especially the Church home, much less can be said of promise. Many are ready to bring a sweeping indictment against the home for its want of religious training. The clergy who speak off-hand as to the situation are apt to paint it in colors which are darker in proportion as the speaker seeks for a definite response from the home in behalf of parochial life. Certain limited inquiries, however, into home conditions, and a fairly wide observance of the interest which the Sunday-school excites in the home, lead us to adopt a less pessimistic tone in regard to religion in the home than that which is often heard.

There probably are many homes where very little attention is given to religious observances. But there must be relatively few where, at least on the part of the mother, there is not some warm desire for religious progress of the child. Some homes are too careless to send the child to Sunday-school—some others, who fail to send,

attempt in a desultory way an inefficient type of home instruction. The great majority of homes do try to get their children to Sunday-school, and do not, in fact, go much further. That is, the homes are few where the Sunday-school receives effective co-operation with its work. Still fewer are those in which the children receive thoughtful and connected training in the upbuilding of their religious life.

The most serious elements in the situation are these:

1. The greater number of Church parents are ignorant of the means and methods of religious nurture. They would be willing to do more for their children, but they know not how. Many feel a need of doing more, and a desire to do so, but are hampered by want of knowledge, and hesitate to make ventures.

2. An even greater number believe that they are fulfilling their responsibility by sending their children to Sunday-school. They fail to recognize that home nurture in religion has a place and function which no Sunday-school can fill, especially in the earliest years of childhood. Neither do they recognize that in later childhood and youth it is beyond the power of the Sunday-school to accomplish all that needs doing.

In both these cases the conviction grows that, however delinquent the home may be, there is a responsibility resting upon the parish to guide the home which has not yet been adequately met. We have assumed that parents know more than they actually do know as to how a child's religion is developed, and the Sunday-school has failed to make clear to the parent the necessity of co-operation and just what is required.

(b) A Parochial Movement the Key to Improvement:

At the initial meeting of the Parochial Department of the Board, the importance of the home as a factor in religious nurture was emphasized, and it was determined that a special section of the department work should be devoted to this end.

Since then the conviction has but deepened that if anything of value is to be accomplished for the Church home, the parish must take the lead in bringing to its people, who are the occupants of its homes, definite suggestions, a definite plan, and determined effort. The rector must lead the way, there must be others to help, a policy must be agreed on, with the general approval of the congregation, gained through consultation and conference. The steps may be somewhat as follows:

1. Awaken parents to needs and lines of religious nurture.
This perhaps by a visiting preacher or speaker, or by suitable literature carefully mailed or placed.
2. Let the pulpit speak forcibly, yet encouragingly, on family religion, first from one side, then from another.
3. Select a suitable and capable person to head the work in the interest of the home.
4. Distribute further literature and then gather parents for Conferences. If it proves wise, one or more groups of parents can be organized as classes for regular study of childhood and religion.

5. A parish loan library on home nurture in religion is now gathered and put into service by some kind of book-club plan. This may be supplemented by securing at the public library the posting of a list of reading on the subject, and a distribution of copies of such a list through parish families.
6. Urge further study and reading, putting individuals in touch with the facilities, or courses, or literature of the General Board.
7. Make sure of the strengthening of co-operation between the Sunday-school and the home.

(c) Principles formulated by the Parochial Department:

The policy of the General Board of Religious Education must be to bring the Church home to realize:

1. That the earliest religious training must emphasize feelings, not ideas.
2. That this training must begin in the child's first year.
3. That religious feelings in the child must begin with reverence and trust for his parents.
4. That because imitation is the developing principle of earliest childhood, there must be religious acts in the home by which the child shall recognize the religion of the parents and follow it.
5. That since religion is intimately involved in the social consciousness, there must be in the home some outward recognition of the presence of God, which the child can assimilate and live up to.
6. That parents should form groups for the study of the religious nurture of childhood and other topics relating to the moral welfare of children.
7. That parents should enter into effective co-operation with the Sunday-school, recognizing that without their aid the Sunday-school cannot perfect religion in the child.
8. That the Church home should assist in the unifying and strengthening of religious education by:
 - (a) Fulfilling its own religious training.
 - (b) Co-operating with the religious training of the parish.
 - (c) Seeking an effective religious training from Church Secondary Schools.
 - (d) Expecting from college life a definite building upon the earlier structure of religious training.
 - (e) Seeking from the clergy concrete guidance and suggestion as to home nurture in religion.
9. That religious reading of a suitable sort should be made accessible to children in the home, and that Bible reading be encouraged.
10. That family worship, as adapted to modern conditions, should be more faithfully practiced.
11. That a real sentence of thanksgiving at meal time, and not merely a perfunctory "Grace" should become a family custom.

(d) Organizations Which Help:

In every Diocesan Board of Religious Education, there should be a special Committee on Religious Nurture in the Home. Such committees may find suggestions for their work by communicating with the Parochial Department of the General Board.

In the parish, several lines may be profitably pursued, viz.:

1. The formation of a Home Department of the Sunday-school. A description of the functions of the Home Department will be found below.
2. The formation of a League of Church Parents, a fuller description of which will be offered presently.
3. An informal committee to keep the topic of home nurture in religion prominently before the parents of a parish. Such means as the following may be utilized:
 - (a) The formation of a book club to purchase and circulate appropriate reading on the subject.
 - (b) The securing from time to time of special addresses on the subject, to be delivered either at a church service or at other times.
 - (c) Getting parish organizations to devote, from time to time, one of their meetings to a discussion of the topic.
 - (d) To put parents individually in touch with the work of the Parochial Department of the Board.
 - (e) Printing and distribution occasionally of small leaflets calling especial attention to features of home nurture in religion.
4. Getting parish organizations already formed (Woman's Auxiliaries, Guilds, Men's Clubs, etc.) to form a special department of their work under which topics concerning the religious welfare of the home may be discussed.
5. The Correspondence School of the General Board can give guidance to individual parents or can train leaders of parents' conferences through definite courses (see page 43):

(e) The League of Church Parents:**I. OBJECTS**

1. To awaken fathers and mothers to the possibilities of home nurture in religion.
2. To claim assistance from the home in cultivating in every child the ideals of religion and of the Church.
3. To gain the attention and assistance of the Church and its agencies in behalf of religion in the home.
4. To bring about closer contact between parents and Sunday-school teachers so that the home may better supplement the Sunday-school, and the Sunday-school give increased assistance to the home.
5. To promote the religious ideals of home-making and parenthood, especially among young manhood and womanhood.
6. To aid in distributing literature appropriate to the upbuilding of religion and character in the home.

II. ORGANIZATION

A. Local:

1. The league is designed to assist parents affiliated with the Episcopal Church, without necessarily limiting its membership to this Communion.
2. The first unit of organization in the league shall be the Parochial Chapter.
3. Each Parochial Chapter should be concerned to attach fathers, quite as much as mothers, to its interest and membership.
4. Active membership shall be limited to parents, but other kinds of membership may be devised to include other interested persons, such as god-parents, guardians, etc.
5. Ten parents shall form the minimum necessary to establish a Parochial Chapter, but preliminary steps may be taken with a smaller group.
6. In any Parochial Chapter where it is impossible or inexpedient to secure fathers as active members, at least one meeting a year shall be so planned as to secure their attendance.
7. Each Parochial Chapter shall have an executive secretary, and such other officers as it may deem desirable.
8. Each Parochial Chapter may regulate the question of its own financial support, whether by dues or otherwise, as it may desire.
9. Each Parochial Chapter shall reserve some fraction of its financial income for the promotion of the League through the General Board or for the work of the next higher unit in the league.
10. Each prospective chapter shall, for the present, apply to the Parochial Department of the Board (289 Fourth Avenue, New York City), for its credentials, stating that the above conditions of membership and organization are accepted as a basis, and furnishing the name and address of its executive secretary, together with the approval of the rector of the parish.

B. Wider Organization:

1. The organization of the league is intended to be national in its scope, having as its respective units (a) the parish, (b) the diocese, (c) the province, (d) the Church.
2. Each Parochial Chapter is to have representation in the Diocesan Section, when formed, each Diocesan Section in a Provincial, and each Provincial Section in a National Council.
3. A Diocesan Section may be organized by representatives from five Parochial Chapters, upon application to the General Board.
4. Until the establishment of a National Council, the general direction of the organization shall rest in the hands of the Parochial Department of the Board.

III. LINES OF WORK FOR PAROCHIAL CHAPTERS

1. Meetings of parents for addresses, conferences and study:

A program of meetings for the year, whether occasional or monthly.

A plan for each meeting, including topic, order of business, speakers, etc.

Addresses may be secured from persons especially interested in the home, in child study in the Sunday-school, or in religious education, kindergartners, etc.

Conferences may take the form of round-table discussions on general or special topics with a leader; or there may be a question box, with questions written, which avoids embarrassment, as no names need be used.

Study may be undertaken by individual parents or committees, and reports made along such lines as these:

- (a) Child nature, the most interesting subject in the world.
- (b) How to teach religion, in order that the best ideals and methods may be learned.
- (c) Sunday-school methods and lessons, so that parents may learn to supplement effectively the work done in the Sunday-school.
- (d) Home worship, to get suggestions for making the child's religious life consistent and beautiful.

2. Co-operation:

Plans for collecting, listing and distributing among parents, literature which advances religious nurture in the home.

Plans for advancing or improving the educational efficiency of the Parish.

Plans for getting parents to utilize the facilities of the public library.

The formation of reading clubs or subscriber's clubs for valuable home reading.

Securing distribution for the pamphlets of the General Board of Religious Education.

3. Spreading the organization:

Planting Parochial Chapters in neighboring parishes through visitation and conferences.

Assisting in the raising of funds for promoting the League of Church Parents.

.(f) The Sunday-school and the Home:

There is far greater need than is commonly felt for the Sunday-school to extend its field in such fashion as to make the home part of its work. Sunday-school teachers may be taught to use the opportunity of reaching the home through the agency of the child. The child inevitably brings back into the home the ideals and viewpoints to which the teacher introduces him. The skilful teacher will encourage the child to endeavor to secure in his home the religious opportunities which he needs. Parents, out of love for the child, will frequently respond to these suggestions which he makes. Many a time the parental conscience is awakened, and a holier standard of family life is reached.

As a matter of organization, the school should be urged to erect a

Home Department. Suggestions for the operation of this department may be secured from the General Board. They have been embodied in a training course for leaders in Home Department work. This course may be taken through the Correspondence School, or the material may be secured, without instruction, for fifty cents from the office.

The view of the Home Department taken by the Board is a larger and more comprehensive view than is commonly understood under the term Home Department. The chief features of it are embodied in the following statement:

1. The Purpose of This Department:

This point of view, to be dwelt on presently with greater fullness, may be summed up here in these two statements: First, the home, and not the individual merely, needs the educational assistance of the parish and the Church at large, and, second, the Sunday-school, as being the most highly developed educational agency of parish life, is the organization under whose auspices this educational effort for the Home should be made. Hence, though our aim is to set before the parish as a whole a new ideal and a new duty, it is upon the management of the Sunday-school that the burden should be placed of making the forward step, and shaping the new educational endeavor.

Some Sunday-schools already have a Home Department in operation. It is for them to consider whether they shall not expand their aims and remodel their machinery until their work attains the compass here suggested. Some parishes are already doing, by independent and unrelated organizations, parts of the work here described. It is for them, more especially for the rector and his educational leaders, to consider whether the ideals and the work of such unrelated organizations will not become clearer and more effective when each is related in its own distinctive way to the Sunday-school as the organic educational effort of the parish.

2. The Operation of the Home Department:

It might almost go without saying, except for the pettiness which has been allowed, like a climbing weed, to overrun and obscure the real importance and dignity of the Sunday-school, that a work so weighty and responsible as the ministration of the parish to the up-building of home life could only be handled and developed by persons of mature experience and recognized capacity. The Home Department, under its new conception, is a matter to which the best thought and wisest planning available in the parish may well be devoted. There should be, therefore, in the first place, a responsible head for the Department—a person of judgment, insight, breadth of view, with an appreciation of home life gained through experience, and, if possible, an educational outlook. As in so many other fields, tact and sympathy here cover a multitude of other deficiencies.

With a head for the department secured, and working either alone or with a committee of assistants, according as local circumstances and the development of the plans may dictate, the next desideratum

is complete and loyal co-operation, first, with the rector, and, secondly, with the Sunday-school, in all its departments. The great service which the head of the Home Department can perform, on one hand to the home, on the other to the Sunday-school, is to bring the two, in a spirit of thorough co-operation with each other, into harmony with the educational ideals of the rector.

A special secretary for the department will be an advantage as the work develops. The heads or leaders of the correlated clubs and classes may form a council of advice. Visitors will be of distinct service. Financial support should come either as an appropriation of a part of the Sunday-school funds, or as a direct grant from the parochial purse. Reports should be made to the superintendent of the Sunday-school.

3. The Underlying Idea:

The principle on which the older forms of the Home Department, familiar to Sunday-school workers, were based was: How can the work of the Sunday-school be extended into the home to reach individuals not now enrolled in the school? or perhaps, in addition, How can the home be led to back up the work done in the Sunday-school? In these cases the home was sought as an auxiliary of the Sunday-school. The Sunday-school was the educational field and center under consideration.

The home, however, is coming to be recognized as an independent field of religious education; it may and ought to act in co-operation with the work of the Sunday-school, but as a distinct field it has a religious life and influence of its own to be developed, separate from and yet supplementary to both the Church and the Sunday-school. We must accept and retain both of the older ideas underlying the Home Department, but add to them the newer conception of the distinct field for religious nurture in the home. We may then proceed to develop three different functions for the Home Department.

(a) The first function of the Home Department is *to complete the work of the Sunday-school* by extending it in the home for those who either shall be, or at present actually are, members of the Sunday-school.

This means that the Home Department, in the first place, is that arm of the school which reaches out to the baby in the cradle and claims him for the good offices of the Church. The Font Roll, or, as it has often been called, the Cradle Roll, should be a constituent part of the service of the Home Department. The title "Font Roll" is superior to that of "Cradle Roll" inasmuch as it is at the Font that the Church enters into formal relationship with the new individual, and also defines the educational responsibility of those who care for him. It is assumed, however, that the ministrations under the charge of the Font Roll begin before the child actually reaches the Font. In fact, they may be instrumental in causing him to be presented there.

But supposing the baptised infant to have reached years of school attendance, it is still the function of the Home Department to see that the home makes a proper and intelligent effort to support and assist the work assigned to the child in the Sunday-school. The parents, in

the first place, should become acquainted with the plans, methods and ideals of the school, become interested in its purposes and results, and, in the second place, should co-operate with the school in helping the child to study at home, and to carry out the several recommendations of the school for the progressive development of his religious life. For the real success of the school, the parent must be willing, and be taught how, to carry out those plans of the school which involve a use of the child's time in the home. Teachers and officers of the school must, so far as possible, make the acquaintance with the home and call the members of the home from time to time to share in the school functions. All this may be accomplished, under the head of the Home Department, by means of receptions, visits, and a carefully worked-out scheme of home co-operation with school lessons.

(b) *The second function of the Home Department* is to extend the educational system of the Sunday-school to persons connected with the home who are unable to attend the school.

This means the work of reaching, with lessons and other forms of educational material, the individuals, who, by reason of age or circumstances, are home-bound. Children too young for school attendance, aged or infirm persons, invalids, those whose occupations prevent their presence at the Sunday-school, all these should still be considered by the Sunday-school as a field for extending its work, and ministered to through the Home Department. Such work, once planned by the management of the school, is committed to the Home Department for execution, through its officers and visitors.

(c) The third function of the Home Department, more valuable and fundamental than the preceding, though of a broader and less mechanical nature, is to produce in the home an atmosphere and customs favorable to Christian nurture.

A far larger share of the life of the child is spent in the home than in the Sunday-school. The home is the natural field for the development of principles and practices inculcated by the school. It is therefore of the greatest consequence that the home influence upon the child should harmonize with and supplement the efforts of the school, and not contradict or even remain neutral toward it. Further than this, the years of a child's life before he enters any school are undoubtedly of the very greatest formative value. Unless, therefore, the home stands in line with the school, there is much left undone that can never be made up, and much done that will take no small time and effort to undo. To exalt the Christian ideal of parenthood, to stimulate and direct the domestic processes of Christian nurture for the child, as well as to promulgate higher and better standards of physical and mental hygiene, all this is the largest and best work which a Home Department could do for a parish. We would emphasize once more the importance of the home as a divine institution, and mention certain issues in its life which are of vital importance to-day.

The most important revelation, so far as methods are concerned, which our Lord brought to men is that the control of life for God is to be exercised over life in the seed stage. Feelings, thoughts, actions are to be shaped in their inner sources. Before they become

outward effects their character is already established for good or ill. The Kingdom of God is potential in each child because of his early plasticity. Hence the attitude of Jesus toward the child; hence, we may reverently assume, the divine choice of incarnation as the method of redemption. All this means that the home, as the earliest environment of the child, is the most critical factor in his development. The very attitude of parenthood is as vital spiritually as it is physically. The inner nourishment of child life in its youngest years is of as great importance as, or greater than, the bodily nourishment. The home by intention is the first and most influential revelation of divine life.

As we consider the tendencies and quality of home life at the present day, the following issues force themselves upon our attention. Can we secure a consecrated parenthood, where the parent shall live and act as God's agent toward the race and the child, exemplifying the divine principles of self-giving and self-control in all that relates to the transmission and nurture of young life?

Second, is the home to regard itself first of all as an economic convenience for its several members, or as a contribution to racial upbuilding and development? Unless the home can be looked at from the child's point of view, it is impossible that either life or religion shall be unified in it and through it.

Third, is the present social discipline of the home satisfactory? Does the growing child learn from the example of his elders to live in and for the home group rather than merely as an individual?

Fourth, does the Church in the organization of its efforts regard as the ideal unit the individual, or the family at home? Overemphasis upon the individual, even for the sake of the Church, is bound to lead to the disintegration of the home.

Fifth, does the training, both in manners, habits and religion of the modern home, make for real reverence, or for a disregard of those qualities of character and spirit which are the real ranking factors of life?

Sixth, are the opportunities for religious training offered by the very earliest years of childhood sufficiently realized and utilized by the parent in the home?

If the deepest and most leading impressions of life are those first etched upon the child's soul, as we are coming to believe, then the upbuilding of character and religion is of the most vital importance during the tenderest years of child life.

(g) Current Literature:

Special literature for the advancement of religion in the home is beginning to appear in considerable volume. The following list has been selected as of general usefulness, though many titles which might be helpful have been omitted for the sake of brevity.

BOOKS FOR THE HOME, USEFUL FOR THE STUDY OF EDUCATION IN RELIGION

I. General Child Study:

"The Unfolding Life." Lamoreaux (Westminster Press, 75c.).

"The Individual in the Making." Kirkpatrick (Houghton & Mifflin).

"Outlines of Child Study." McKeever (Macmillan, \$1.00).

"Children's Ways," Sully.

"The Child and His Religion," Dawson.

II. For Children of Primary Age and Under (1 to 8 Years):

"Beckonings of Little Hands." Patterson DuBois (75c.).

"A Study of Child Nature." Harrison (Chicago Kindergarten College, \$1).

"In the Child's World." Emil Poulson (\$2).

"The King in His Wonderful Castle." S. P. Brown (35c.).

"A Montessori Mother." Mrs. D. C. Fisher.

"The Study of Child Nature." Harrison (Chicago Kindergarten College, \$1).

"Child Nature and Child Nurture." St. John (Pilgrim Press, 50c.).

"Stories and Story-Telling." St. John (Pilgrim Press).

"Telling Bible Stories." Houghton (Scribner, \$1.25).

"Thoughts on the Training of Children." M. A. Wroe (N. Y. S. S. Commission).

III. Bible Story Books:

"The Story of the Bible." J. L. Hurlburt.

"When the King Came." Hodges.

IV. Children of Junior Age (9-13 Years):

"Children Story Sermons." H. T. Kerr (\$1).

"Introduction to the Bible for Teachers of Children." Chamberlain (University of Chicago Press, \$1).

"The Shepherd's Psalm for Children." Josephine Baldwin.

V. On Sex Education:

"A Song of Life" (Reproduction). Morley.

"The Three Gifts." Nellie M. Smith (Dodd) (Eugenics for Girls).

"Approach to Christian Morality." Richard C. Cabot, M.D. (50c.).

VI. Children of Senior Age (14-19 Years):

"Mother and Daughter." S. E. Jackson (\$1.25).

"Approach to Christian Morality." Richard C. Cabot, M.D. (50c.).

"The Age of Decision." Waggett.

"Dean Briggs." R. Fulton Cutting.

"Religion and the Growing Mind." Adam.

VII. On Boys:

"Bringing Up the Boy." Carl Werner.

"Give the Boy a Chance." Burbank.

"Start the Boy Right." Burbank.

"Letters of Father and Son During College Days." Adam.

"The Boy and the Church." Foster (Sunday-School Times, 75c.).

"Boy Training." Alexander (Association Press).

"The Boy Problem in the Home." Forbush.

VIII. On Girls:

"Training the Girl."

"The Girl and Her Religion." Slattery (Pilgrim Press).

IX. On Parents:

"On the Training of Parents." Abbott.

"Lessons for Teachers of Beginners." F. W. Danielson (Pilgrim Press).

"How to Tell Stories to Children." S. Bryant.

"Stories to Tell to Children." S. Bryant.

"Tell Me a True Story." Mary Stewart.

X. On the Home in General:

"Religious Education in the Family." Cope (University of Chicago Press, \$1.25).

XI. Miscellaneous:

"Child Life in Mission Lands." R. E. Diffendorfer (50c.).

"The Training of Children in Religion." Hodges (\$1.50).

"Religious Education in the Home." Folsom (Eaton & Mains, 75c.).

"Family Prayers." Lyman P. Powell (Jacobs).

"Little Nature Stories for Little Children." John Burroughs.

"A Mother's List of Books for Children." Gertrude Weld Arnold.

"Finger Posts to Children's Reading." Walter Taylor Field.

5. OTHER EDUCATIONAL AGENCIES IN THE PARISH

The home and the Sunday-school are, of course, not the only educational factors in the parish field. Aside from the worship and the preaching, there are multitudes of parochial organizations which in greater or smaller measure bring to bear an educational effect upon the individual. Some are national in scope, others purely local. Some, like the missionary organizations, have a strong teaching element, while others are only indirectly educative.

The purpose, however, of this third section in the work of the Parochial Department, devoted to these other agencies in the parish, is more than a mere formal attempt to come into touch with a miscellaneous element in parish life. It presents an opportunity to emphasize, in a positive way, the necessity for the *unification of educational effort in parochial activities*, the need of concentrating and focussing them upon the individual as such.

In many a parish the question suggests itself, where is the unity in our varied experiences and activities? The unity does not lie in the congregation, for some worship at one time and others at another. One group or sex are members of one organization, while an entirely different group or sex are members of another. In the end, a considerable majority of the "souls" in almost any parish are unconnected with any organization, and a few attend hardly any parochial gathering, even for worship. Neither is the unity in the operation of the various organizations. They are controlled by independent groups. They do, for the most part, unrelated work. In some cases there is more jealousy than co-operation. They owe their origin, not to any well-considered scheme for an "all-around" development of Christian experience or activity, but to sporadic attempts to supply a given need or do a specific work in one direction or another.

Yet ultimately there must come a unity among these heterogeneous elements. The parish must assure itself of some rounded impact upon the individual, a training experience calculated to produce some definite and uniform results in individual development. The usual assumption is now that every one in the parish is expected to worship, and every child in the parish is expected to pass through the Sunday-school. But outside these two unities—very imperfectly attained—there is scarcely anything which is supposed to be applied, as an experience, to each individual, unless it be the pastoral call.

Yet from the educational point of view a unity is possible. That unity lies in *the fitting of the individual, as he grows, with a rounded Christian experience*. Just as the child, appropriately dealt with in his different ages, forms the unifying factor in a curriculum of religious studies, so the individual suitably exercised in religious activities, both of body and spirit, becomes the unifying principle of parish life. The parish is pre-eminently a "cure of souls," and the souls are individuals in various stages of development, needing varieties of "cure." The parish "output," to use a commercial metaphor, is an individual well-moulded in soul and body, obedient to Christian ideals, and efficient for the Kingdom of God. The parish "product," that for which its processes are instituted, is neither a series of services, a sum of money, a list of names, a congeries of societies, or missionary boxes, boys' games or amateur dramatics. Yet these may be legitimate *means* to the building of an individual fit for the Kingdom of God.

The educational success of the parish is the secret of real power for the Church. This means something much greater than the Sunday-school. For the real Church School is the parish life as a whole. Its influence is wide, continuous and subtle. It is constantly causing the formulation of ideals, quite apart from the formal operations of the Sunday-school. The number of youth who secure, through boarding-school or college, higher opportunities in education is an insignificant fraction of the whole. It is really the parish which must be counted upon to establish religious education in any popular sense. Undoubtedly the Sunday-school is the core of the proposition. But the whole religious discipline of parish life, the gradual training in spiritual appreciation, Christian service, and intelligent efficient Churchmanship, has a great deal to do with the result. And these educational effects are largely the contribution of parish life and activity outside the Sunday-school.

Until now parish life as a whole has generally failed to reach what we may call educational consciousness; it has not clearly known itself to be a school, although vaguely striving after results in character. The Parochial Department is now trying to awaken and energize this larger educational consciousness. From the business point of view, in relation to the future of the parish, we urge the economy of developing the educational efficiency of parish life. A process thoroughly organized and skilled labor to carry it out are as worth while in the field of character as in that of industry. The process, of course, is longer, but the results are just as sure. It demands that as much attention (if not more) be given to youth as we now give to adult

work. It entails regarding as means many things which we have commonly considered ends. Nevertheless, it is worth while, and to those who have insight, it commends itself as distinctly the method of the Master Himself.

There are two prime requisites before this result can be brought about. They are as follows:

1. It is necessary for all leaders in parish life (from the clergy down) to recognize *the difference between action and reaction* in parish life. Action is direct activity of some sort. A missionary society gathering, packing and shipping a "missionary box" is displaying action. Reaction, educationally speaking, is the effect which the doing of the action produces in the doer. If those who gather and pack the missionary box have their sympathies enlarged, their self-giving energized, their intelligent interest widened, this is the reaction. We commonly think that action and reaction by some necessity must be equal in amount and character. Such is far from being the case. Singing well in a Church choir does not necessarily make a cherub of the boy who looks so innocent and devoted. If the missionary box should happen to exalt the self-righteous pride of the packers, to be the limit of their missionary effort, or to cheapen their conception of missionary endeavor by the old clothes which it contains; if it prove only a disagreeable task complainingly accomplished under urgency, then the reaction is injurious while the action may remain excellent. It were better that such a box had not been.

Now the educational values of parish activities lie largely in their reactions. And the reactions receive the least attention and measurement. Actions are urged because of material results. Reactions are neglected. But attention can be drawn to them. Activities common to parish life can be observed and studied from the reactional side. Leaders can be taught to value and watch for reactions more than actions, and to institute actions for the sake of reactions.

2. To bring about educational unity in parish life it is necessary *to arrange and apply reactions according to a complete and organic plan*. This can be accomplished by picturing the environment of the individual in the parish as he progresses from the cradle to maturity. There are the home, the services and sacraments of the parish church, the Sunday-school and the parish organizations, as well as the parish spirit. What mark will each of these leave on the individual N. or M. How many of them are sure to meet him? This latter is a point of no small importance, for in the present conditions of parish organization where various activities are promoted, each by its own group, there is little likelihood that the given individual receives the influence of more than a few of them. Are those influences he now receives gauged for his own plane of development, or for the adult need? Is there a balanced influence exerted in each of the main periods of his development or is the influence concentrated in one period and lacking in another. These and other questions must be considered, and the adjustments made, so that the greatest possible number of individuals, the largest possible list of suitable influences, may be brought to bear at appropriate points. Each becomes part of a progressive scheme, an unfailing part of the path along which the child walks until his development is completed.

To suppose that all this can be attained immediately or in any complete sense everywhere is, of course, Utopian. But to believe that parish authorities, both clerical and lay, can adopt such a point of view, and work together to perfect such elements of it as are possible appear to us an ideal capable of attainment and rich with practical results for the future. The clergy naturally must be the leaders in such a movement, and train themselves (or be trained in the seminaries) to carry it into operation. Fundamental to its success is a closer knowledge of the development of child-life and youth, and their religious needs and possibilities.

The Study of the Unification of Parochial Education

The task of unifying the parish from the educational point of view has never been thoroughly described. We can give here but a few hints as to the method of its accomplishment. The solution depends upon the proper application of such parochial machinery as may exist, or perhaps ought to exist, to the appropriate periods in the development of the individual.

Let us consider first the factors in the case. The background of the parish life, its element of living continuity, is the homes from which its people come. Let us represent it (see Chart 1) as a large circle. The childhood and youth within those homes constitute the "raw material," so to speak, which is to undergo the process of education. Let this be represented by the contents of the inner circle (Chart 1). All this body of childhood and youth is supposedly comprised in the Sunday-school. Therefore, this inner circle may also represent the Sunday-school.

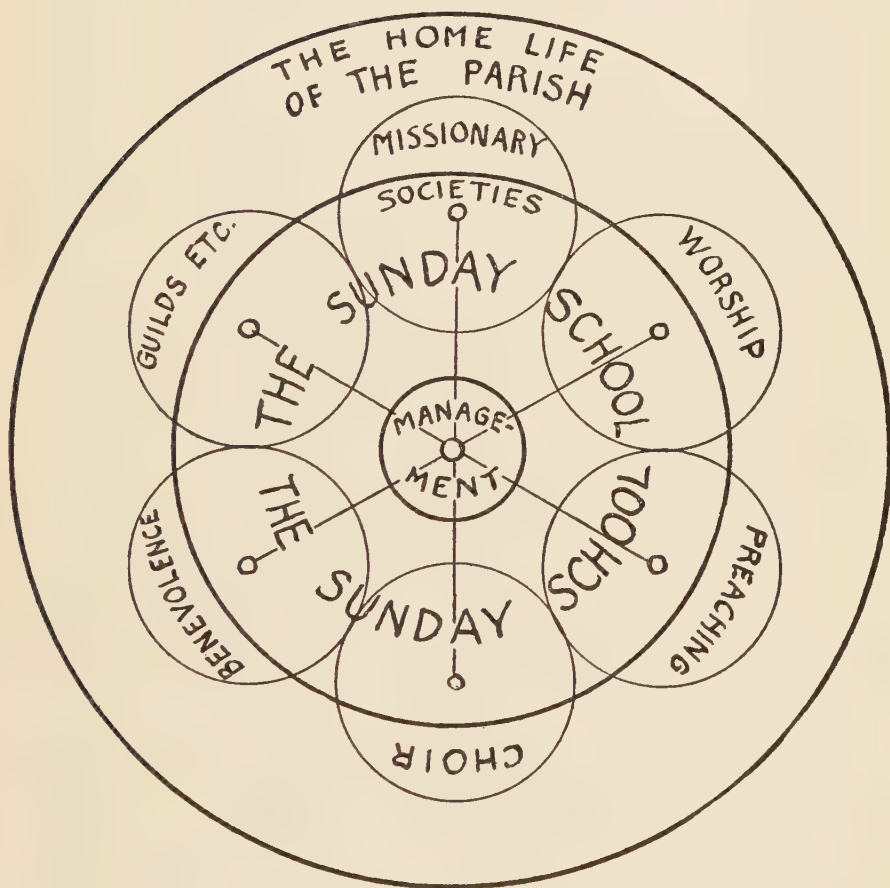
Each of the different functions of the parish, from the educational side, produces a certain reaction upon its members. A certain fraction of the Sunday-school membership (larger or smaller as the case may be) is probably concerned with each function. The same function may also be concerned with other (adult) members of the congregation. Let us represent, roughly, at least some of these educational functions by the small circles, and place them partly in the inner, partly in the outer, circle. (See Chart 1.)

The management or control of these various functions (indicated by the dotted center of each on the chart) may be, and probably is, quite independent of and distinct from the management of the Sunday-school, even though some of the same people are concerned in one or more cases. Yet, inasmuch as the reactions caused by the different functions are an important part of the educational process of the parish, there should be co-operation, correlation, and mutual understanding between the management of the Sunday-school (which is really the educational core of the parish) and the management in charge of the several functions. This co-operation and understanding is indicated on Chart 1 by the straight lines leading from center to center. This is an indispensable feature of unification. It must, of course, be brought about through the influence and control of the rector, the educational "head master" of the parish, and of such persons as he chooses to associate with him in the work.

Meanwhile a careful study must be made of the groups of child-

CHART I

Unifying the Educational Life of the Parish



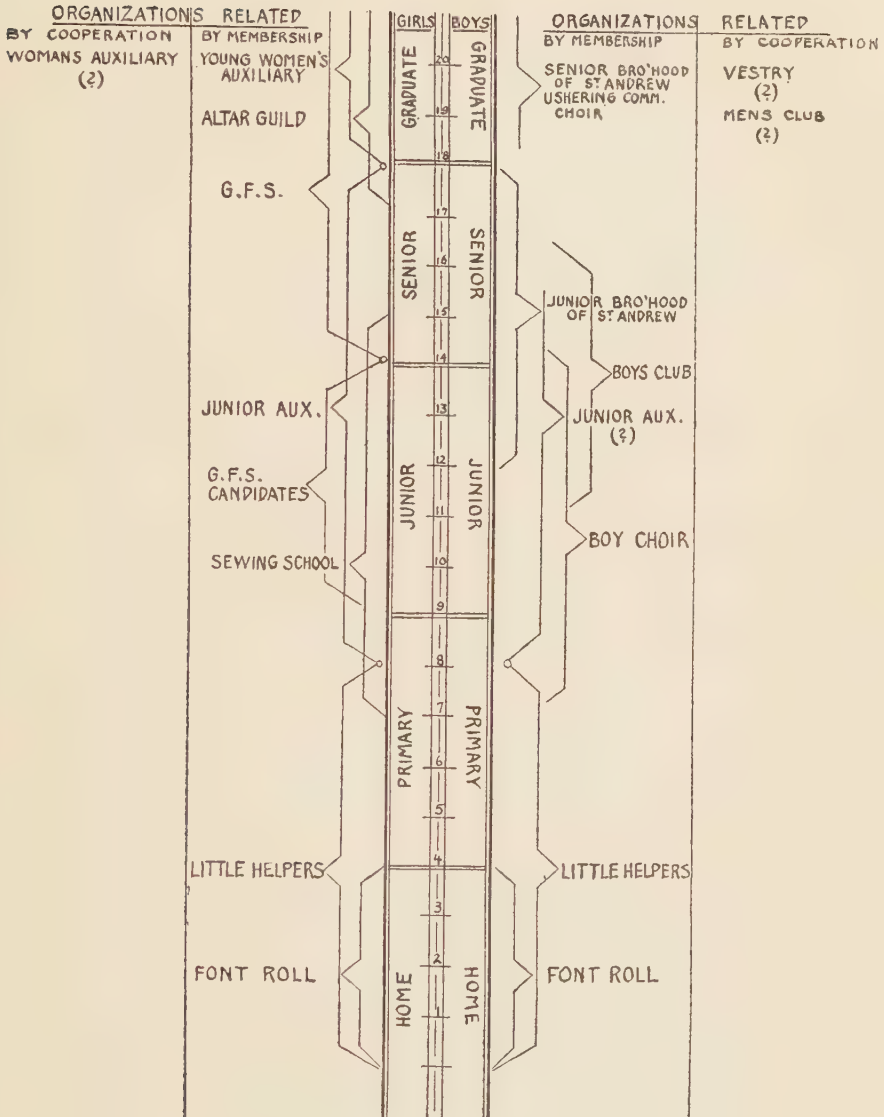
hood and youth existing in the parish, and of the specific reactions which apply to them at different points. This study may be illustrated, and its results plotted by the method indicated in Chart 2. Here the stream of young life in the parish is indicated by the central column, one side of which represents the girl life and the other the boy life. The numbers of each group may be entered in the parentheses at the top of each section. The next step is to consider the composition and work of each of the parochial organizations. A few typical organizations, found in many parishes, have been selected, by way of illustration, and given an assumed place. The reach of each among its own sex is indicated by the brackets on the chart. Those which affect both sexes are entered on each side of the chart. Organizations have been divided into two kinds, viz., those which were concerned with the stream of parish youth because their membership consisted of such (see the nearer side columns), and those which were concerned, not by actual membership, but by some action which they took affecting this stream of youth (see outer columns of "co-operating organizations"). The action of the latter in any given case might be indicated against the age or sex to which it applied. It has been left indefinite upon the chart because it was a relationship depending on local circumstances and special cases. In other words, the title of the co-operating organization does not clearly indicate just what form the co-operation may take.

The age divisions in the central column are made in accord with the prevalent divisions of Sunday-school organizations. Cases in which one parochial organization knits into another by a system or comprehensive plan are indicated by joining the ends of the bracket with a small ring. The chart, of course, might easily be continued up to higher ages if desired.

The drafting of such a chart displays the impact of each parish organization; shows the complication of organized life in the parish at certain ages; reveals an overplus at certain ages, if one were to assume that all the children or youth of some particular age were engaged in *all* the organizations. (But, on the contrary, if all are *not* engaged in any one organization, the rest are missing that particular reaction and influence.) At other points some notable paucity of organized influence may be perceived, and because perceived may be corrected. Cases in which the reach of existing organizations runs past the main age divisions of the Sunday-school indicate a fault in the method of these organizations, in that they do not recognize the standard turning points in child development which call for differences of treatment. To lump together in an organization ages whose needs are dissimilar is an educational mistake in organized work. The same passing over of the recognized termini of age-periods also indicates a lack of co-ordination with the work of the Sunday-school, and will probably need to be corrected, if real co-operation is to be established. At least a recognized difference of method in handling age groups inside any such overlapping ought to be insisted. For instance, the Boys' Club assumed in the chart, running, as indicated from 11½ years to 17, is educationally a mistake, and will probably reveal weakness in its working. If it is to remain one club, it should

CHART II

Unifying the Educational Life of the Parish



be divided into Junior and Senior branches, meeting at different times, and under different methods, the division coming at 14, where the Sunday-school dividing line is drawn.

The chart will also show where some standard line of educational influence fails of continuity. In missionary reactions, for instance, the continuity is complete among girls and women, but breaks off on the boys' side at some indefinite age just above the Junior, thus losing an exceedingly important reaction at a remarkably critical period.

The study of the facts revealed in such charts of parish life will formulate the outlines of the educational problem in any given parish. The aim, as will be perceived, lies in the attainment of the following ends:

1. An effective reaction in each organization.
2. A co-ordination of each organization with the Sunday-school.
3. A continuity of similar reactions.
4. A proper distribution of all reactions according to age-limits.
5. A simplification and concentration of appropriate reactions, distributed among as few organizations as possible.

6. THE NEEDS OF THE PAROCHIAL DEPARTMENT

It is not difficult to summarize the things which would contribute most to the advancement of the Parochial Department. They fall into two main classes.

1. Workers and salaries to develop the headquarters' work of the department.

2. Workers and salaries to advance the field work of the Church.

Under the headquarters' work we may specify the following items:

1. A principal for the Correspondence School. This office might possibly be combined with field work in Teacher Training. It would be desirable in this case to employ a man and take his whole time. Salary and traveling expenses would amount at least to \$2,500, and another \$500 should be added for stenographic work. The proper development of the Correspondence School hinges on such an appointment. Without combining the field work in Teacher Training, a capable woman with training might be employed, at considerably less expense.

2. An editor for a magazine dealing with the work of the department. The development of this feature might cost from \$1,500 to \$2,000. Its value for the Church, and for the progress of the Board's plans, would be very great indeed.

3. To the special needs at the office, we may add the necessity of a larger amount of printing, especially in the form of circulars, pamphlets, and lesson courses.

4. A fund is also imperatively needed to enable the department to call together its councils for purposes of discussion and constructive work along various lines. Few of the members of council are able to bear personally the travelling expenses involved in attending meetings of groups of experts.

As regards the field work of the department, it would add greatly to the effectiveness of our propaganda if there could be several indi-

viduals put each in charge of a special feature of work to promote it throughout the Church. Salary and traveling expenses would, of course, be needed. The most valuable assistance could be given:

1. By an expert in Sunday-school organization who would give time to the visiting, diagnosing, and reorganizing of schools, small and large, throughout the Church. Engagements would be made in advance at the request of parochial authorities, and in many cases expenses would be cared for by those receiving the benefit.

2. By a capable woman to push the matter of home nurture in religion, the organization of home departments, to manage the production of suitable printed matter for religious purposes in the home.

3. By a man who would spend much time in the field, promoting the cause, and perfecting the methods of Teacher Training. (This is in case this work cannot be united with the management of the Correspondence School.) No one would hesitate to regard this work as the most vital need of the Church to-day.

These needs, above mentioned, may be met slowly, in the course of years, by the natural growth of the regular income of the Board. It remains our hope, however, that some individual may be so filled with the possibilities involved in the immediate supply of one or other of these necessities that the necessary support may be given or promised in specific sums.

PART III.

SECONDARY EDUCATION IN THE CHURCH

OUTLINE

Personnel of the Department of Secondary Education.
Definition of a Secondary School.
Classification of Secondary Schools.
A Program of Sacred Studies for Secondary Schools.
Demand for Low-Priced Schools.
Needs of the Department.
Programs of Sacred Studies.

1. PERSONNEL OF THE DEPARTMENT

Rt. Rev. Edward M. Parker....63 North State Street, Concord, N. H.
Rev. J. H. McKenzie.....Howe School, Ind.
Rev. Mercer P. Logan.....St. Paul's Church, Charleston, S. C.
Rev. William E. Gardner.....289 Fourth Avenue, New York City

Up to the present time the Department of Secondary Education has been little more than a name, although valuable information has been collected and put on file, but now it seems that the work of the Board is so developed that something more definite and detailed can be undertaken by the Department.

2. DEFINITION OF A SECONDARY SCHOOL

The first question that arises is the ground which the Department should cover.

Answer to the question—What is a secondary school? In general usage the term is understood to cover the work of the six years which comes before the college period, that is, the seventh and eighth-grade work of the grammar school, and the four years of high school work; but the field of this Department must include not only the boarding and day schools of the Church, which are covered by the definition given above and those which do the strictly college preparatory work, but also the industrial and vocational schools, attended by children of corresponding age, under Church care.

3. CLASSIFICATION OF SECONDARY SCHOOLS

The Church schools of this Department are classified as follows:

1. Boarding-schools for boys and girls. These schools are either diocesan or general Church institutions. By Church institutions we mean those schools owned and controlled by an eleemosynary board of trustees and by charter secured to the Church, for definite Church teaching and worship.

2. Day schools, either diocesan or general, such as Trinity School, New York, and the Episcopal Academy, Philadelphia, both of which

are secured to the Church by charter, and are held in trust and managed by self-perpetuating Boards of Trustees.

3. In the work of the Church among the colored people, the Indians and the mountain whites, as well as in certain parts of the settled dioceses, there are schools which might well be called "industrial or vocational" schools, whose main aim is to educate and train the boys and girls for Christian citizenship, and not for colleges. Such schools, when under diocesan or general control, form the third class of secondary schools as defined above. Obviously, some of the Church's best work is being done in these schools and the department should consider a very important part of its work to be the fostering and development of educational efforts of this sort for white children, as well as for negroes and Indians. There is a large field for Christian education of this sort in the old and well-established communities, as well as in the mission field or among the more backward races.

4. Mission schools. The reports of the Board of Missions show how large a place in China, Japan, Latin-American countries, and in the South and West, mission schools fill, and how important, from the first, the bishops and the Board of Missions have felt educational efforts to be. Obviously the General Board of Religious Education, through its Departments of Secondary Schools and Colleges, has here a possible opportunity to co-operate with the Board of Missions and the workers in the field, although it has a very different sort of responsibility to promote Christian education in schools not connected with the Board of Missions.

5. There are a large number of schools owned by individuals or groups of persons, which are called and are in a real way "Church Schools." They are not owned or administered by boards, and they are in reality, however fine the spirit in which they are administered, private business enterprises. The Department of Secondary Education will certainly have opportunities of helpful suggestion in such schools, but only indirectly do they come within the scope of the Department's responsibility.

4. A PROGRAM OF SACRED STUDIES FOR SECONDARY SCHOOLS

The first aim of the Department is to set forth a program for sacred studies in secondary schools. This program of studies should cover six years, and include Religious Knowledge, Life, Worship, Missions and Social Activities. The Department has asked a number of schools to submit their programs of sacred studies, and appends to this report four outlines of such courses. It is planned to study the existing programs of such schools as will furnish them to the Department, and from the experience of educators throughout the Church to evolve a program that will cover the field, as above outlined, in a thorough and satisfactory manner. By religious knowledge is meant not only systematic Bible study, but also Church Doctrine, Church History, Evidences, and Christian Ethics, this instruction to be correlated with Worship and Social Activities, and an intelligent understanding of missionary problems.

5. DEMAND FOR LOW-PRICED SCHOOLS

The Department particularly wishes to call the attention of the Church to the great demand for moderate and low-priced secondary schools. We have a number of very successful, high-priced boys' schools. The Church is doing fine work in them, and we are doing excellent, though less extensive, work in the girls' schools of the same class. On the whole, we seem to be reaching out a little for the low-priced girls' schools, but it is only a beginning. The great need in the Church's secondary educational scheme is, by wise planning and good equipment and endowments, to be able to offer education for boys and girls at a cost of from two to three hundred dollars a year. We look with envy and admiration at the way in which, in such a state as Indiana, the Roman Catholics are doing this thing for both boys and girls, providing schools at various charges, the cheapest charging \$10 a month, or at the academies of New England, where Methodists, Baptists and Congregationalists are doing the same thing.

Our Sisterhoods are beginning in a small way to provide such schools, but we need a greatly increased number of devoted men and women who in teaching orders or other organizations shall enable us to do this important work.

The vagueness of this report shows the lack of accurate and detailed knowledge with regard to Church secondary education with which the Department is confronted. Attempts made in the past by the Department, or by individuals, to obtain such accurate knowledge of the general Church situation, have not proved very satisfactory, and we would earnestly recommend that each province undertake through its Provincial and Diocesan Boards of Religious Education, a detailed and careful survey of the condition of Church secondary education within its bounds. Secondly, we would suggest that after such a survey each province plan for the establishment of a school for boys and a school for girls, whose annual charges should not exceed \$300, or for the strengthening and development of some institution within its borders which is already doing such needed work. Thirdly, we would call the attention of the General Church to the duty of giving a general support to the Bishops and missionary boards who are facing the appalling problem presented by the needs of the mountain whites and the negroes in the South.

Finally, in making this report, we are not forgetful of the generous help given by existing schools to deserving boys and girls of small means. Were it proper to publish details of the scholarships given by remitted tuition, not covered by endowments, in the existing Church schools, Churchmen would be astonished to find how many thousands of dollars are given for Christian education by our existing Church institutions. The great needs and neglected fields of work must not blind us to the encouragement as to further progress which is given in all departments of secondary education by existing Church institutions. What we have done in this field, inadequate as it is in the face of opportunities and needs, gives the greatest encouragement to the Church to go on and do a work for which she is peculiarly fitted.

6. NEEDS OF THE DEPARTMENT

The budget of this Department calls for \$5,000. The carrying forward of the work outlined by the budget waits for the payment of the apportionment.

This budget, when provided, would be expended in the main on a salaried director. With him the Board would associate competent teachers and principals in secondary schools; with their assistance he would gather the best methods of religious education found in Church schools and make the same available to all schools desiring help.

A well-chosen man co-operating with the director of the Department of Collegiate Education, could probably stop some of the losses to the Church among those boys and girls who between school and college feel that they have outgrown the Church.

Diocesan Boards and Provincial Boards already see a new responsibility. They are asking, What becomes of our youth? But they need a Church-wide plan that would be operative continuously because a salaried man is maintained by the Church.

PROGRAMS OF SACRED STUDIES

The following outlines or programs of religious training and sacred studies in some of our Church Schools have been inserted as illustrations of the kind of outlines the General Board desires to file at its office for use of the Department of Secondary Education. The programs are not to be understood as recommendations of the Department.

Yeates School, Lancaster, Pa.

Daily:

Opening service:

Special Psalm.

Canticle.

Creed.

Prayers—General Thanksgiving in concert.

Hymn.

Compline:

Hymn.

Confession and Absolution.

Scripture reading—Exposition and questions.

Creed.

Prayer.

Sunday:

Early Celebration (voluntary).

Third Sunday, Corporate Communion (voluntary).

First Sundays, all attend late Celebration, parish church.

Afternoon or evening:

Voluntary service conducted by Brotherhood of St. Andrew (in fulfilment of vow of service). (First Sunday, this is conducted by chaplain and with an address.)

SOCIETIES

Junior Brotherhood of St. Andrew. Meets weekly, conducts services, boys' club, mission study class, etc.

SACRED STUDIES

All studies week days in regular curriculum; required preparation; marked as other studies; passing required.

First and Second Form (Ages 10-12):

Old Testament Stories.

1st Gueber, 2d Hodges, 3d Kent (varied to suit conditions of boys).

Memory Work: Creed, Lord's Prayer, Canticles, etc.

Third Form:

Life of Christ, Gates. (Note-book work, outside reading.)

Fourth Form:

Planting of Church: Acts (more outside reading, etc.).

Lectures covering history of Church to date; special emphasis on history of missions.

Study of present organization from local parish out.

Fifth and Sixth Form (Alternate Years):

1. Evidences (lectures and outside reading and discussion).

2. Comparative religions (lectures on characteristics of all great religions).

These courses have proved most valuable as a preparation for meeting the intellectual problems of college life.

St. Paul's School, Garden City, N. Y.

Lower School:

Reading of Old and New Testament Stories, with comments.

Foster's "Story of the Bible."

Form 1:

Life of Christ; Missions (during Lent); Catechism.

Books: Junior Life of Christ, N. Y. S. S. Comm.; Publications of Church Missions House for Lent.

Also reading of missionary stories by boys with papers by them; and notes by them of any missionary address given in chapel.

Learning of Church Year, etc.

Form 2:

Life of St. Paul; Missions; Catechism.

Books: St. Paul and Early Christian Leaders, N. Y. S. S. Comm.

Class combined with Shell and First Form for mission study. This class writes the essays on great missionary leaders, while the rest listen and later recite on them. During Trinity term this class will finish the first course and take the course in "Ways and Teachings of the Church," published by the Young Churchman Co.

Form 3:

History of Old Testament. In addition, the boys learn the Catechism.

Form 4:

Life of Christ (first two terms) St. Paul and Early Christian Leaders.

Books: Senior Life of Christ and St. Paul and Early Christian Leaders, N. Y. S. S. Comm.

Catechism.

This course is stressed more than any other and much given that is not found in the books; encourage thinking and reasoning on the acts of our Lord and His followers. Detail and discussion of many things usually given in later years are presented in this course.

Form 5:

Reading of the rest of the New Testament in class.

Read aloud all the books of the New Testament and comment upon significant verses, of which they take notes and for which they are held responsible. Before each book the probable date, place and occasion for writing and a general summary of the argument and contents are given for which they are held responsible.

Form 6:

Prayer Book.

National Cathedral School for Girls, Washington, D. C.

CLASSES.

Twice a week. Periods, 35 minutes. Marks count on equal footing academically with those of all other studies.

Four years of Sacred Studies are required for Graduation.

AGES.

Fourteen to twenty-one.

COURSE OF STUDIES.

Divided into four divisions. Sequence emphasized.

When opportunity arises in studies in Old and New Testaments, reference is made to teaching or customs in the Church of to-day, and in the Prayer Book, etc.

COURSE I—THE PROMISE OF THE MESSIAH, AND THE PREPARATION OF THE WORLD FOR HIS COMING. THE OLD TESTAMENT.

Comparisons, e. g., Tabernacle and Church To-day, Arrangement, etc. Sacrificial System and Christian Sacraments.

Church Catechism: The Christian Covenant and Ten Commandments.

Memory Work: Books of the Bible. Church Catechism, to Duty Towards My Neighbor. Selections from Prayer Book and Hymnal.

COURSE II—THE COMING OF THE MESSIAH, HIS LIFE AND WORK. THE GOSPELS.

Prayer Book: Services of Holy Baptism and Holy Communion.

Church Catechism: Creed, Lord's Prayer, and Sacraments.

Memory Work: Benedictus, Magnificat and Nunc Dimittis. Church Catechism complete, with special emphasis on the Sacraments ordained by Christ. Selections from Prayer Book and Hymnal.

COURSE III—ESTABLISHMENT AND SPREAD OF HIS CHURCH. ACTS AND EPISTLES.

Prayer Book: Confirmation, Holy Communion, Ordinal.

Memory Work: Selections from Prayer Book and Hymnal.

COURSE IV—HISTORY OF CHRISTIANITY.

General Church History (Early).

English Church History.

American Church History.

COURSE V—ADVANCE STUDIES IN BIBLE (ELECTIVE IN SENIOR CLASS).

TEXT-BOOKS.

Course I to III, the text-books are the Bible and Prayer Book, thus ensuring a more familiar knowledge of the Bible itself.

Course IV: History of Christianity, by Rev. W. E. Gardner, D.D.
History of English Church, by Rev. Percy Dearmer, D.D.
Three Hundred Years of the Episcopal Church in U. S. A., by Very Rev. George Hodges, D.D.

FURTHER INSTRUCTION.

Lectures to Confirmation Class, attended by a large number of other girls not preparing for Confirmation.

Services in Preparation for Holy Communion, consisting of instruction and intercession. Held once a month.

Note.—The subject of Missions, which should be in every Course of Sacred Studies, is purposely omitted from this course because every girl in the school is a member of the Missionary Society, which does excellent work in "Study Circles," conducted by the girls themselves under the direct supervision of other members (resident) of the Faculty. The subject is constantly referred to in the classroom as opportunity arises.

Offices and services read in class, beginning with the Communion; copious notes which they take down are given, also references which they look up and a very brief history of the book, in general, and the various offices in particular.

Hoosac School, Hoosac, New York

There are three classes in sacred studies:

I.

The class in elementary work is required to learn by heart the text of the Church catechism. When this has been accomplished, they go on to the explanatory catechism. This instruction is given by a series of printed cards which have been prepared by the rector of the school.

The explanations of the Church catechism have two leading features:

1. A course of instruction upon:

(a) The meaning of the Christian Covenant, its obligations and blessings.

(b) The meaning and teaching of the Creeds of the Catholic Church and the great Doctrines of the Faith.

- (c) The meaning and teaching of the Moral Law—Our duty towards God and our duty towards our neighbor.
- (d) The meaning of Prayer and the Sacraments.
- 2. The learning by heart of passages from:
 - (a) Holy Scripture.
 - (b) The Prayer Book, the Liturgy and other services of the Church.

II

It takes two years for the classes in Old Testament History and the Life of Our Lord, respectively, to cover their courses of study. The method of instruction for the Old Testament class is the use of:

1. "An Old Testament Note Book," prepared by the rector of the school and printed 1911, which gives a syllabus of Old Testament History, with explanatory notes. This they are required to learn by heart.
2. Special questions which are issued each week (typewritten), to which answers in some cases are given, in others are to be found only by the study of Holy Scripture.

The work upon these questions involves the constant use of the Bible for references and the learning by heart of passages from the same and from the Prayer Book.

These questions vary from year to year. In this instruction very great emphasis is, of course, laid upon the types of our Lord, His Life and Teaching, and of the Church and Sacraments.

3. "Letters to My Godson," Volume I (on the Old Testament), by Canon Cyril Bickersteth. This is used from time to time.

The first year's course is supposed to embrace the Pre-historic and Semi-Historic Periods of the Old Testament, i. e., Genesis to the Foundation of the Temple, 950 B. C.

The second year's course begins with the year 950 B. C. It is impossible, with two recitations a week, to cover all the ground, especially in this second year, except with an outline of the latter part of it, but between these two years a boy in his Third and Fourth Form curriculum is able to gain some knowledge of the subject.

III

The method of instruction for the Life of Our Lord:

1. "An Outline of the Life of Christ," prepared by the rector and printed in 1911.

In preparing this syllabus, I have adopted very largely the outline set forth by the Rev. Alford A. Butler, M.A., a former warden of Seabury Divinity School, in his text-book entitled "How to Study the Life of Christ," and have also used many suggestions from "Lessons on the Life of Our Lord," by Eugene Stock. The notes on the "Ministry of Our Lord" are taken from the Bishop of Oxford's "Lectures on the Christian Ministry."

2. Special questions issued each week with memoriter work—as in Old Testament. The Collects for the Sundays are also required.
3. "The Life of Our Blessed Lord," by Rev. A. R. Whitham, M.A., Principal of Culham Training College (used from time to time).

The boys in this class are required to give accurately the outline of Our Lord's Life. The first year's course takes them through the first three periods of the Life of Christ; the second year's course is occupied by the fourth and fifth periods, special emphasis being laid upon the instruction connected with Our Lord's Passion.

In this class (as in the others) the full sacramental teaching of the Church is taught: Baptismal Regeneration; the Real Presence in the Holy Communion; the Eucharistic Sacrifice; the Sacrament of Penance with the use of Confession to God in the presence of a Priest, as practised by the Catholic Church, etc. Each of these classes has a thorough review of all work preparatory to a public oral examination held in the school chapel twice a year.

IV

Further means of instruction:

1. At least eight or nine times each year there are Communicants' classes, in preparation for the Corporate Communions of the school.
2. Every year the rector gives lectures in the chapel, illustrated by colored stereopticon views upon:
 - (a) The Incarnation (just before or after the Christmas vacation).
 - (b) The Passion of Our Lord (just before Holy Week).
 - (c) English Cathedrals (nearly every year).
 This last lecture involves the explanation of the various parts of the Christian Sanctuary, relationship to the Sacraments, etc.
3. In our Confirmation classes, instruction begins at or near All Saints' Day. The bishop's visitation comes in the Spring, and this, of course, gives further opportunity for teaching. The members of the class are required to write out and learn their instructions and to show their books to the bishop when he comes.
4. The Missionary Society of the school is also a means of instruction through:
 - (a) Its meetings and special addresses from missionaries who visit the school.
 - (b) Special study of the mission field and reading.
 - (c) A Service of Intercession (voluntary) held by the members every Thursday noon in the chapel.
 - (d) Visits to the two missions connected with our work here for Sunday services.

THINGS TO BE DESIRED

1. More time for instruction. There should be three or four periods a week.
2. The more hearty co-operation of the parents in vacation time to continue the work (at least by reading) begun in the school year.
3. The following up of the school work by the parishes connected with our various colleges—not only to see that boys are regular communicants, but to do two other most important things:
 - (a) Bring them into Bible classes.
 - (b) Enlist them actively in some form of Church work.

Some of the college parishes are doing excellent work in this way, but so much more might be accomplished.

Kent School, Kent, Conn.

General Instruction:

Daily.—At opening of morning sessions, ten minutes' reading from the Scripture with brief explanation.

Sunday.—After evening prayer, a half-hour instruction on some distinctly Prayer Book or Church topic.

The evening before the Corporate Communions, about eight times a year, a devotional instruction on the Blessed Sacrament.

Sacred Studies:

Each of the five forms has one forty-five-minute period a week on a week day. There is no mark given. In some courses there is necessary outside work of preparation—note-books are used—and from time to time papers are prepared and read. The course does not have any bearing whatsoever on a boy's promotion from form to form, nor on his scholastic standing.

We have no First Form in the school.

Second Form:

The Holy Cross Doctrinal Catechism is the basis of instruction for this form. Its statements are very clear and simple. Many of the answers are explained in a way to lead the boy from his childhood's conception to a more mature understanding of God, of Creation, of Revelation. Papers are written, based on the instruction that follows the Catechism. The so-called Sulpician Method is used, such as the Order of the Holy Cross uses in conducting Children's Missions.

Third Form:

During the first term, a course is given which begins with a study of the social, moral and religious conditions of the township of Kent. Committees are appointed to interview the selectmen, and the rector of our own church, the priest in charge of the Roman Catholic congregation, and the pastor of the Congregational Society. Statistics are reported and put on file, as to the religious organizations, membership, mission work, etc. This leads to a study of our own parochial customs, the diocesan organizations, the General Convention and the

present work of the Church at home. The second term is given to a study of topics in Church History, connecting the establishment of our Church in this country with the past. The breach with Rome, the rise of Protestantism are among the topics discussed. The third term is given to a study of the mission work of the Church in foreign lands.

Fourth Form:

The whole year is given to the study of the Life of Christ, considered under the following heads. The Annunciation, the Visitation, The Nativity, The Circumcision, The Presentation, The Epiphany, The Home at Nazareth, The Visit to the Temple, The Baptism, The Fast, The Temptation, The Call to Repentance, The Preaching, The Miracles, The Love of Individuals, The Twelve, The First Community, The Transfiguration, Palm Sunday, The Upper Room, Gethsemane, The Trial, The Cross, The Burial, The Visit to Holy Souls, The Resurrection, The Ascension, Pentecost, The Acts of Apostles, The Beatific Vision.

Fifth Form:

The Fifth Form is given a course of lectures on the Apostles' Creed.

Sixth Form:

The Sixth Form course is not arranged beforehand, but depends largely on the particular needs of the members of the form. It might best be described as a course in Christian Ethics. No syllabus has been prepared for this course.

PART IV.

COLLEGIATE EDUCATION IN THE CHURCH

OUTLINE

1. Personnel of the Department of Collegiate Education.
2. General Conditions in the College and University Field.
3. Brief History of the Appreciation and Assumption by the Church of her Obligation to the College.
4. Report of What Has Been Done.
 - a. Generally (Student Conferences, etc.).
 - b. By the Department.
5. Principles.
 - a. All Work should not only help to conserve Student Loyalty, but
 - b. Continue a development in College, which ideally begins in Home, Sunday-school and Secondary School, and culminates, in cases, in Seminary.
 - c. Co-operation with the General Student Movement.
6. Programs.
 - a. For College Committee of Provincial Board, suggested Questionnaire, Objectives, Methods.
 - b. For the Department and the Church College.
 - c. For the Department and the University.
7. Discussion of the Agencies in Operation.
 - a. Church Houses.
 - b. Student Pastors.
 - c. Church Societies.
8. Needs of the Department.
9. Reports from the Field by Types.

1. PERSONNEL OF THE DEPARTMENT OF COLLEGIATE EDUCATION

Rev. Stanley S. Kilbourne, Director
Rt. Rev. T. F. Gailor.
Rt. Rev. C. P. Anderson.
Rt. Rev. F. A. McElwain.
Rev. Anson Phelps Stokes.
Rev. E. L. Parsons.
Mr. George Wharton Pepper.
Mr. Robert H. Gardiner.
Rev. W. E. Gardner.

2. GENERAL CONDITIONS IN THE COLLEGE AND UNIVERSITY FIELD

In classifying colleges and universities, we divide them into three groups: (1) universities under state control; (2) independent colleges and universities; (3) Church colleges.

Normal schools make a group which ought to be considered. The Church has not given sufficient care to the question of following the teachers who are communicants into their several fields of work.

There is wide variety among the units of the different groups, and among units of the same group. No two colleges are precisely alike, although considerable similarity exists in some cases, as, for example, among state universities. Any consideration proposed for reaching the colleges must take into account their dissimilarity and the impossibility of framing a uniform program. Colleges similar in some respects can be grouped, however, and the various units treated with considerable uniformity. For example, many of the great state universities of the Middle West are sufficiently alike in organization, in student constituency, and in general conditions to make their treatment by the Church reasonably uniform.

A general condition in colleges and universities, which is almost universal, making the work of the Church peculiarly difficult, is the intense and widespread activity of the students. Numerous societies, fraternal, scholastic, and religious, the whole athletic interest, claiming no mean part of the student's attention, various college functions, attendance upon which is a test of student loyalty, all combine to make the addition of another organization even for Church purposes, or the impact of the Church in any way, extremely difficult. Many leaders of education to-day are dismayed at the increasing activity of the campus. Restriction seems imperative, and, when it comes about, the still small voice of the Church will have a better chance of being heard in the babel of many voices.

A further question of leisure enters into a discussion of the general conditions in the college world. Some students find the study necessary to meet the curriculum requirements to be so great that little time is left for any purpose outside. Other students find it essential to earn part or all of their expense during college years and in connection with their courses have energy for nothing more. Any program formed must not lose sight of these facts. It must consider the dull student and the self-supporting one, as well as the student whose expense is met by a check from home each month.

Variety of age among students of the same class, with greater variety of preparation, contribute to the difficulty of reaching them. It is hardly safe to consider a number of students as similar units. One of them may not have reached the period when he has found it necessary to reconstruct his religious life and restate his faith in the terms of increased knowledge, while another of the same age may be in the stress of such a condition. Personal, sympathetic treatment of each individual should not be displaced by any other methods, valuable as they may be in conjunction with it.

The general morale of the college seems to be improving. In many

cases the conditions, which were once very bad, have been changed by a frank recognition of the need, and a drastic treatment of certain individuals whose influence was evil. The student body has been enlisted in the campaign for clean living and the good name of the college has been advanced as a sufficient reason for effort along moral lines. Through this influence, vice of all kinds is increasingly being checked, and in some cases there has been conspicuous improvement.

All who come in contact with the student body are impressed with the interest of the student in definite work for the good of a group, which may or may not include himself. In a survey made recently, four hundred students were interviewed and inquiry was made as to their personal ambition in the choice of a vocation. Eighty-five per cent. wished to engage in some occupation affording opportunity to make some contribution to the welfare of society.

Co-operation in the work of the Boy Scout Movement and other organizations for boys, enlistment in clubs for good government, and for furthering citizenship among foreign peoples, occupation in various kinds of mission work, all interest the student because not only do they give laboratory opportunities for putting into practice the principles of sociology learned in the classroom, but they also afford a contact with life which is the desire and joy of many a student. The Christian Associations appeal to many students for the same reasons.

In the class-room, theories are advanced for improving social conditions, and great emphasis is placed upon efficiency in dealing with social problems. The student has not undergone the discipline which comes only with experience, and he desires to put his theories into immediate operation and note immediate improvement. This desire must be taken into account in considering the religious approach to the student. He must be given opportunity to do, as well as to think and to be.

3. BRIEF HISTORY OF THE APPRECIATION AND ASSUMPTION BY THE CHURCH OF HER OBLIGATION TO THE COLLEGE

Appreciation by the Church of her duty to the college man has been gradual. Of the college woman, she has been even more neglectful. For neither, does she feel adequately the responsibility which the students' value places upon her. The great masses of students at universities, some of which are avowedly "non-sectarian" and really non-religious, have been left to their fate partly because of the appalling bigness of the general student problem and its apparent hopelessness. Indeed, some within the Church have been of the opinion that the college student ought to have received sufficient training in the home parish to carry him, by its own impetus, through college days, to be reinforced only when the student left the campus to tread the longer paths of life after college days. Consequently, during the days when the student is going through the keenest periods of reconstruction; at the time when he is testing vocation and adjusting himself to a new order, he was left more or less severely alone by the Church. Occa-

sionally, indeed, a Bishop, largely because he was a Bishop, was invited to lead devotions and speak for a brief period at college chapel. Such students as had sufficient assurance shook hands with him, delighted to have him within their college home.

Too frequently the student attended service in the nearest church, only to be met with a reception which he regarded as formal and cold. The difficulty may not have been with the rector or his people, but rather in the anomalous position of the student, who, in the minds of pastor and people, occupied no definite niche. He was regarded more or less with embarrassment as there was no provision in the parish schedule for him. He may have been urged "to feel at home" and "to join the Sunday-school," but the reception was too forced not to impress its hollowness upon the student, and, verily, he felt that he was not indispensable in the new and unusual situation.

Possibly, too, the tremendous growth of the great universities within a comparatively recent time has outstripped the effort of the Church to meet the changing condition. The Bishop of Massachusetts in his Convention address, 1913, made the following statement: "A generation ago the endowed and denominational colleges and universities were the chief institutions of higher education in this country. They felt some responsibility for the religious life and thought of the students, although it was feebly expressed in many places. To-day the state universities are growing apace; towards them as well as towards the other universities the ambitions of the ablest young men and women of the country turn. The students of this decade are, roughly speaking, to be the leaders of this land two decades hence. There they are massed in groups of thousands. Do you know that the college student body has in the last twenty-two years increased from sixty thousand to two hundred thousand?"

The Standing Committee on Christian Education of the General Convention has brought important facts before the Church and emphasized the need of definite action from time to time, and all of the varying influences and considerations finally crystallized in the creation of the General Board of Religious Education, whose duty, as now interpreted, includes not only Sunday-schools but Secondary Education, Theological Education and Collegiate Education. A Department of the General Board was created to be known as the Department of Collegiate Education (for members of this Department, see page 97). A Director of the Department was chosen at the meeting of the Board in Detroit, February 3-5, 1914.

4. REPORT OF WHAT HAS BEEN DONE

Generally (Student Conferences, Etc.)

The general religious work in colleges has been centered in the Christian Associations or similar organizations. The Student Department of the International Committee of the Y. M. C. A. has exerted a directing influence in many situations and has an elaborate system for carrying on a varied work. Under its supervision, hand-books have been written and published and they have been found useful in many voluntary student classes. The books deal with subjects which are of special interest to students.

Nine Summer Conferences for men are held in different parts of the country and they are largely attended. The total last year was 2359. It is not unusual to have five hundred students in attendance at a single conference. A description of Northfield will serve to show the character and method of these Conferences, although there are differences among the Conferences due to their geographical location, leaders and constituency. At Northfield last year the total attendance was 746. There were 87 Associations represented. The number of American Students was 570, number of secretaries 14, leaders 36, visitors 25, and 101 foreign students. The Conference lasts ten days and includes groups organized for Mission and Bible study, for vocational discussions, and for training in Association work. There are sectional meetings, where members of the various communions are gathered into respective groups, and problems having special interest are taken up. At Northfield, under the direction of the Bishop of Western Massachusetts, there is a daily Celebration of the Holy Communion, which is well attended by Churchmen. Men of national reputation as preachers and social workers, including some Churchmen, are invited to give inspirational and devotional addresses, and some scholar gives lectures in Apologetics. Sufficient time is allotted to sports and several informal social meetings are arranged.

Similar Conferences for women are held in various parts of the country and are largely attended.

Religious organizations other than the Church have been studying the student problem and advocate various solutions for reaching their respective student constituencies. The Student Pastor is the answer which many give as to the person best fitted to deal with students. Special student church congregations and in some cases special chapels are advocated.

What Has the Collegiate Department of the General Board Done?

Of necessity the members of the Department can not meet for conference frequently. A glance at the names of those who compose the Department will convince one that geographical considerations alone make it impossible for a meeting of the Department often. Like so many of those who serve the Church on her Boards and Commissions, the Department members are all very busy men of wide interests. This very catholicity of interests makes their suggestions on any subject particularly valuable. Accordingly, when there is an expression of opinion by the Department or any of its members on the student question, there is value in it, but it is a question whether greater results might not be accomplished, if there could be a Department composed of men geographically near enough to permit frequent meetings. While it has not been possible for the whole group to assemble, opinions from all by correspondence have been secured on many questions of interest to the whole Department. Individual members of the Department have met the Director from time to time and all have evinced the liveliest interest in the subjects coming before their consideration.

Inevitably much initiative and many details have been entrusted to the Director of the Department. He has endeavored not to com-

mit the Department to principles and programs which they would not approve; but in the prosecution of the work, he has necessarily had to depend very much on doing the next things, measuring their relative importance by his own judgment. In the prosecution of the work, the Director of the Collegiate Department has attended many Conferences where delegates from many religious organizations have met to discuss the student problem. The number of such Conferences, summoned by Christian Associations, Boards of Education, Religious Work Directors and others, is very great and some selection has had to be made. Some of those attended have been suggestive and the time well invested, but on the whole there seems to be a danger of multiplying meetings which add rather than dispel confusion. However, from officers of other Boards and Associations, much valuable information has been received and much helpful suggestion obtained, for which gratitude ought to be registered.

Within the Church, the Director's Conferences have been many and varied, including those with various of the Bishops, clergy and vestries of college parishes and laymen to whom the student problem specially appeals. A number of Diocesan Councils, two of the Provincial Synods, those of New England and the Pacific, several Church Clubs, mass meetings in the interest of Religious Education, in addition to numerous meetings of students in colleges and opportunities of preaching in college parish pulpits and chapels have afforded a wide area for publicity and inspirational effort. The reception of the Director and the cause he represents has been uniformly courteous and sympathetic.

Altogether, nearly all of the great higher educational centres have been visited and a study made of the work of the Church in these centres. Inquiry along the line of the reports at the conclusion of this chapter has been made and as definite data as possible secured. In connection with the Survey of the Educational Forces at work in the Province of the Mid-West, an exhaustive study was made of conditions in the largest institutions in that section and a number of recommendations were submitted. At the central office a large correspondence is carried on, and there is kept a record of the work being done. This record is as accurate as our information can make it. The Director is asked to conduct seminars in various of the Seminaries, to speak to various groups of all kinds, and responds to as many such invitations as he can.

5. PRINCIPLES

The first principle animating our work is that all our effort should help to conserve student loyalty to the Church. There is nothing more deplorable than the loss to the Church of many of her youth when they go to college. Many causes combine to produce this result. In the first place, in going to college the student experiences a decided change of environment, always a potent influence in religious nurture. At home the boy or girl was in an atmosphere friendly to religious influences. It was more or less a matter of course for the child to attend family prayers, to occupy his place in the pew at church, to attend Sunday-school and other parish organizations. The Holy

Communion was received at regular intervals, and altogether the religious life of the child was normal.

Oftentimes much of the child's social life centered in the parish house, and the Church was considered the patron of all good things.

Going to college changes the emphasis. The student finds that no longer is the Church the center of life, as it has been. He is away from the constraint of home, the admonition of parents and the stimulus of his own group. He comes into a liberty for which, possibly, he has not been prepared. He does not feel that he is as essential in the new situation and believes that his absence from the new parochial activities will not render them less efficient. He experiences the impersonality of the new parish. A different environment and changed conditions are responsible for much of the loss of students sustained by the Church.

There has been a degree of remissness on the part of parish clergy in preparing the prospective student for the problems which he is to face during his college days. Much of the stress incident to readjustment might be lessened if sympathetic and careful consideration were given to these problems. And, of course, the college parish and rector are not always blameless. There are clergymen who, to-day, are in charge of parishes in college towns who disavow any obligation to the student, and there are parishes enough where a strong "town and gown" feeling exists. Until the Church ministers to the college student before he becomes such, as well as after his reception into college, she can lay to her own door a considerable part of student loss, which might be saved if there were a careful study of conditions and an earnest effort to meet them.

A suggestion which has merit is that Bishops and rectors be urged to send pastoral letters to members of their "student congregations" away at college. By "student congregation" is meant all the students of any diocese, irrespective of the colleges they attend. For example, the student congregation of the Diocese of Minnesota may include members at Yale and Harvard and the University of California.

Another suggestion aimed to help in keeping students loyal to the Church is that students at home during vacations be given attention by any alumni of the colleges represented by the students. For example, a Yale alumnus should be especially interested in a Yale undergraduate at home during holidays.

As a result of the Survey of the Educational Forces of the Church in the Province of the Mid-West, several recommendations were made which are of universal application. The following were among them, and are suggestive in this connection:

"Your Committee commends to the Synod the importance of the collegiate work of the Church in the Province of the Mid-West. Within our borders are located some of the strategic schools of the country. Boys and girls from all sections of the country attend our colleges. The schools are graduating men and women to whom the Church must look for support. Does this Synod recognize the superb opportunity

and corresponding responsibility in the great educational centres of the Mid-West?"

"The Provincial Board of Religious Education, through its proper committee, should know the conditions in the centres of higher learning in the various Dioceses of the Province. We think that the Diocesan Board of Religious Education would feel a greater interest if the Central Board of the Province would seek definite information, such as the names and addresses of all the clergy in the Province responsible for work of the Church in the colleges, names and location and pictures of any church houses, names and home parishes of all student communicants, names of all clergy who do not inform rectors of college parishes of students about to enter any given college, and similar information."

A second principle which we stress is that all education is one process and that ideally the student should develop in college, in an evolution which began in the home, Sunday-school, continued through public or secondary schools, into college or university, and, in cases, into theological seminaries, and ends only with the end of life itself. The college student should be equipped to go back into the parochial organization, and take his place as an efficient Sunday-school teacher and leader of organizations. This ability should be acquired during his college days. Academic instruction has gone through an evolution. In psychology, for example, the steps can be traced from what may be called Scholastic Psychology, into Experimental Psychology, which in turn has given place to Practical Psychology. In religious study there has been the same sort of change from a consideration of historical religion to the study of the Bible as literature, into finally an application of the inner forces of life to the actual problems of living. We wish the students of the Church to appreciate her message for themselves, and interpret it to the world.

A third principle is that of co-operation with the General Student Movement, which includes the College Y. M. C. A., College Y. W. C. A., and the Student Volunteer Movement. The Department considers this Movement not as interdenominational but undenominational. There is little desire on the part of the students of the Church for an independent Student Movement, and there is an expressed wish on the part of the leaders of the General Student Movement that the Church should co-operate as far as possible, without surrendering any principle.

The Department urges Church students to attend the Summer Conferences. Provision is made at some of the Conferences for special group meetings for Churchmen and for frequent Celebrations of the Holy Communion. In the case of Northfield, as noted before, there is a daily Celebration of the Holy Communion. Various Bishops and other clergymen of the Church are invited to be present and to take part in various of the Conferences. Many of our students find the general sessions and classes of the Conferences helpful.

It has been urged that the Church ought to enter the Student Movement to make the following contributions: to faith, by her emphasis on creedal Christianity, to worship, by her emphasis on

liturgical forms and sacramental teaching, and to order, by her historical position. On the other hand, the organization, scope, zeal and variety of the General Student Movement afford Church students fine opportunities for securing help as well as for making contributions.

This whole consideration is in line with the Report of the Committee on the State of the Church of the last General Convention, wherein the hope was expressed that "our General Board of Religious Education will investigate this useful auxiliary (The World Student Christian Federation) and report on it some day with commendation." The General Student Movement in this country is part of The World Student Christian Federation.

In the interest of clearness, it should be stated that the Student Department of the International Committee of the Y. M. C. A. does not control the Christian Associations in the colleges. The Church must recognize this fact in dealing with the whole situation.

6. PROGRAMS

Any work to be effective must have a method. It may be that the method will change as appreciation of the work grows, both by those actively engaged in it and by those among whom the work is conducted. Method may change also, as conditions under which it operates change. The foregoing applies especially to the work of the Church among students. There must be methods or programs but they are not submitted as final. They are the crystallization of considerable observation, study, and experience, however, and at least have the value of being bases for discussion.

Much of the efficiency of the student work will depend upon the men in the Provincial Boards of Religious Education, who are chosen to deal with the task of making explicit, in their respective Provinces, the relation between the Church and the student. It is not for a moment to be supposed that any supervision and devising of plans by Collegiate Committees of Provincial Boards can supplant or equal in importance the definite work done in college centres by men in the field. But such committees can help materially in making the work done in one part of the Province known in another part, and by stimulating and unifying all of the student work of the Province. Accordingly, the first program which is suggested is one for College Committees of Provincial Boards.

A survey of all the colleges and universities of importance within the Province, especially those which include a considerable number of Church students, should be made. For this purpose, the following questionnaire may help. It was used in connection with the Survey of the Province of the Mid-West. Other questions may be added, to meet the special needs of any Province.

Method of Investigation for Survey of Religious Education in Colleges and Universities

(State source of information, Bishop, Rector, Association Secretary, Member of Faculty, Student, etc.)

I. Religious affiliation of college. Attitude of president and faculty.

II. Courses in Bible Study.

1. In the Curriculum (grade given).
 - i. Literary.
 - ii. Exegetical.
2. Voluntary Groups.
 - i. Christian Association.
 - ii. Church Groups.
 - iii. Fraternity, Club and Boarding-House Groups.

III. Methods of Reaching Students.

1. Buildings (Y. M. C. A., Churches of all kinds), special houses (of all churches).
2. Christian Association.
 - i. A single organization or divided.
 - ii. Does the Association Secretary co-operate with the Church?
 - iii. What are the ideals of the Association? For example, does it consider itself as virtually another Church organization, or does it exist as an aid to the churches?
3. Any other undenominational agencies?
4. Ministers in charge of Churches, Student Pastors, Religious Secretaries, etc.
5. Special Church Societies and relationship between them and the Christian Association.
6. Special Society of the Church and relationship between it and other societies and the Christian Association.
7. Co-operation between home parishes and the student parish.

IV. Results.

1. Knowledge of the general religious situation.
2. How many of faculty are Churchmen?
3. How many students enrolled in Curriculum Courses in the Bible are Churchmen?
4. How many students enrolled in Voluntary Courses in the Bible are Churchmen?
5. How many fraternity men (Churchmen) are interested?
6. How many students attend some of the services of Church?
7. How many students arrive at college confirmed? How many confirmed each year?
8. How many candidates for the Ministry of the Church?
9. Expressions from faculty and others, as to their estimate of the conditions. Do they believe that the Bible courses are purely informational, or do they possess some character stimulus?

A second method of securing valuable information regarding con-

ditions is to obtain from the Bishops of the Dioceses of the Province a statement of the history of the work attempted in the various Dioceses among the colleges. Indeed, any survey ought to be conducted with the thorough co-operation of the Diocesans.

After a complete study has been made, the Collegiate Committee is in a position to draw deductions from the data. There will be at hand an analysis which will enable comparison of methods used by various religious organizations. A conclusion can be reached as to what methods possess value for the Church, co-operation may be considered, as well as the best methods for the Church to reach her own students. From the returns, the Committee will be in possession of the facts as to whether the local parish rector is doing his duty in acquainting the college rector of a student's entrance into college. The Committee can urge upon similar Diocesan Committees the immense importance of such information and the Diocesan Committees can communicate with the local rectors, and call them to their duty.

There can be an interchange of material among the Collegiate Committees of the various Provincial Boards. A knowledge of the conditions of the entire Church should be of great value in each section of it.

The Collegiate Committee can act as a clearing-house for all information and methods within the Province. It can be the instrument to correlate work, for example, in the case of a college where the work should properly be carried on by two or more dioceses. Not only can it correlate such work but it may call any particular diocese to its duty and suggest methods for making effective the work in any particular place.

A second program is that for the Collegiate Department of the General Board of Religious Education and the Church College. The present attitude of the general Church to the Church college is comparatively one of indifference. She has little vision of her opportunity to mould the leaders of the new world that is to be if Christianity is to find its just expression. Either the Church Colleges are useless and should be allowed to die, or else they are of value and should be supported.

Various religious organizations devote much time, energy and money to the upbuilding of their colleges. It seems to the Department that the Church ought to support her colleges for the same reasons which actuate others (1) for the retention of loyalty of the sons and daughters of the Church, (2) for supplying the demand for smaller colleges, (3) for the recruiting of the ministry. With reference to the last point, it is a significant fact that about twenty-five per cent. of last year's entering class of one of our seminaries came from a Church college. Surely the whole Church ought to aid the college in making the output as efficient as possible. The Church college offers a peculiar field for testing the ideal that all education is religious. Many of the conditions which make the great university a difficult field are not present in the Church college, and there is every hope that the latter may develop into an increasingly powerful aid in conserving student loyalty. The Department's program includes first, urging the loyal

support of Church colleges, secondly, disseminating information about them, their peculiar qualities, opportunities and needs, thirdly, the calling to the attention of Provincial and Diocesan Boards the claims of colleges within their respective districts, and, finally, arranging conferences for those who are definitely and immediately interested.

A third program is that for the Collegiate Department of the General Board and the University. Without much interchange of ideas and experiences, representatives of the Church are addressing themselves to their tasks of holding students who are attending colleges and universities not affiliated with the Church. Sometimes the work is done by chapel and chaplain, sometimes from a special Church House, and in some places it is all centered in the nearest parish church. In some large cities it is scattered among several parishes, working without much regard for one another.

A number of situations have been studied and help has been given by consultation and correspondence to many upon whom responsibility for students' welfare rests. The Department hopes to become increasingly a center where all information concerning the work being done at the universities will be sent. It makes a study of various methods in use, such as Student Pastor plan, the Church House, Church Society, and has recommendations to offer. The various methods in operation are considered later in this report, under the following caption, and the program for prosecuting the work of the Church in the university is worked out in detail.

7. GENERAL DISCUSSION OF THE AGENCIES ALREADY AT WORK

Church Houses

A study of the reports from the field, given at the end of this chapter, will reveal the fact that there are a number of Church Houses known by different names in operation at various colleges of the country. In some cases, as in the Chi Rho Theta House, Minneapolis, a group of men live in the house, and in other cases, as in Harris Hall, Ann Arbor, no lodgings for students are provided. In the case of the University of Utah, where Emery House is operating, inadequate rooming facilities are splendidly supplemented by the House. It is a common testimony from students and college authorities in various places that, in their opinion, the Church does well to provide, at reasonable rates, attractive living quarters both for boys and for girls.

From observation of a considerable number of the houses, it is seen that comparatively few of those students who live in them are communicants of the Church, so the houses can not be advanced in all cases as aids in shepherding the Church's own. Indeed, the percentage of Church students living in many Church Houses is negligible. It is a fair question to consider whether there is sufficient justification for the Church to raise money and spend it in erecting boarding-houses, unless she has also enough money to make her strictly spiritual task more efficiently accomplished.

It is true that the Church House is good advertising frequently.

One hears complimentary remarks about the generosity of the Church in providing satisfactory homes for students, and the houses certainly are stable evidences of the Church's effort to do something. If, in addition to providing living quarters for a given number of students, the house can be made a real center for meetings of students, discussion classes, and other purposes, the matter is different. But in the providing of room and board, the danger is that the group living in the house will appropriate it, and it will fail of a bigger function, which really justifies its erection. When the house provides a living place for a clergyman and affords a center for the whole work of the Church for the student, it presents a fine instrument. It may be that some Church Houses have been erected because of the appeal that such buildings make to the imagination of those willing to do something practical in helping to solve the problem of the Church and the college.

Is it not fair to urge that such houses as are already in operation be thoroughly supported and their influence increased by using them as real centers for work among students, and to suggest that in the future in the working out of any scheme for the expenditure of a sum of money sufficient to build and equip a Church House, careful examination be made and a conclusion reached that the money could not be better spent in some other way? Undoubtedly there are places where the work would greatly be furthered if parish Church and guild house could be improved so as better to meet the needs of students. In some places there are no parish houses of any description and such a lack is a serious one in dealing with students.

In the case of houses which have chapels, there is an attempt, usually, to make up in part, the great disadvantage of having no proper Church building. Such houses, however, will not commend themselves as ideal provisions for the student work. Nothing can take the place of a dignified Church building and adequate parochial plant.

Student Pastors

In considering this question, one enters a field where there exists much difference of opinion.

The Student Pastor is the answer many religious organizations make to the question, "who shall carry on our work among the students of a given institution?" A man is selected because of the confidence of his organization that he is well-equipped both by temperament and training to deal with the student, and he is taken to a college and told to behold the field of his labor.

The organization to which he is responsible may be the local church, State organization, or in case of the Church, Diocese or group of Dioceses. His salary is paid in various ways, sometimes as part of the budget of the local church, sometimes by provision of general bodies, and sometimes in part at least, by gifts of interested individuals, who realize the importance of the work. If he is connected with a local church, he has an opportunity to preach in the church's pulpit, generally on Sunday evenings, and has the privilege of an altar. If he is working independently, neither regular pulpit nor altar is at his disposal except by courtesy. Sometimes he has no

adequate house or place for office and in some instances he is located in a Christian Association building.

The disadvantages of the Student Pastor plan are apparent. Among these may be mentioned the lack of definite and regular preaching station and altar privilege. Another significant limitation is to be found in the nature of the position itself. The Student Pastor frequently is an assistant or one to whom the student assigns no position in the church the Pastor represents. He is neither Bishop nor rector, and the student has been accustomed, so far as the Church is concerned, to look for guidance to both. Indeed some are of the opinion that each important educational centre should be under the direct supervision of the Bishop. It may not be possible to add this burden to the "care of all the churches" which the Bishops now are laboring under, but, where it is possible, for the Church at least, it seems best to center the responsibility for any given student situation in a rector, and preferably of an adjacent parish. At once the objection is raised not only by laymen but by rectors themselves that this addition of effort they can not assume, in view of the already large parochial load. However, it seems that such an objection may be met by providing the rector with such assistance as will make it possible for him to take charge of the students. Surely there is nothing more important than the shepherding of the students. In the classroom they are accustomed to hearing authorities on Philosophy, Mathematics and Greek. They are impressed by the fact that their teachers are leaders and the position of the one who endeavors to help them in religion, is an important item in their minds.

This is said with full recognition of the excellent work being done in some places by men who are not in the position of rector. It is fair to ask, however, if their influence would not be greater if their position were different.

There is another argument in favor of centering the responsibility in a rector of a parish in that the student will feel a greater obligation to the parish. He can be absorbed in the parish life. In the services, and primarily in the Celebrations of the Holy Communion, he can worship with families and experience the normal parochial relationships.

The placing of strong men in college parishes, even if the parish income has to be supplemented from outside, is a strategic move on the part of the Church. They need to be men of ability, sympathy and common sense. There are such men in some of our fields and their work commends them. Then, as a rule, and one must grant certain exceptions, the Church will gain tremendously by prosecuting her work among students, not by Student Pastors but by rectors, properly provided with such assistance as shall enable them to devote sufficient time and energy to the solution of their respective student problems.

Church Societies (Episcopal)

There are numerous Church Societies operating in the colleges and universities of the country, as widely separated as St. Paul Society, Harvard, and St. Mark's Club, at the University of California.

Church Societies may be Chapters of the Brotherhood of St. Andrew or Daughters of the King, either parochial or non-parochial, doing the usual Brotherhood work, or work of the Daughters, as far as possible. They may be organizations whose primary purpose seems to be social, holding parties, receptions, and connected or not with a parish, or they may be societies wherein a complete program is offered embracing social and religious emphases.

In names the existing societies vary widely. Generally a name which has local significance is associated with the organization, as, for example, Huntington Club at Cornell and Berkeley Association at Yale, Hobart Guild, Ann Arbor. St. Paul seems to be the patron saint of many, and St. John and St. Mark have their representatives. Such names as Chi Rho Theta, at the University of Minnesota, and Beth Qoph, at the University of Washington, indicate an influence of the fraternities which use letters for designation. The young women seem to have combined with considerable unanimity on St. Hilda as a name for their societies.

Many of the societies have their headquarters in houses, some of which are admirably suited to their purposes. As indicated before, the members of a Church Society or certain members, frequently live in the House.

Some of the Clubs, as St. Mark's, Berkeley, are co-educational, and some exist for men or women exclusively.

Programs with a wide variety of subjects and speakers are provided in most of the societies and special meetings are sometimes arranged for certain seasons as Advent and Lent. These meetings are held in churches, or houses, or in lecture-rooms on the campus. Men of distinction frequently address various of the societies, secured on account of their realization of the importance of the groups, even though they be small.

The following suggestions are made, based on a considerable observation of the Church Societies and experience in dealing with a number of them.

First, a uniform name for the societies composed of men and for those that are co-educational, and another uniform name for societies composed of women. This suggestion is made, with entire realization of the value of local names, which are now in use. Many feel that to give up these local designations, would be a distinct loss; but, on the other hand, there would be a certain advantage in uniformity. The same name would suggest a community of interest and of aim. Whatever of standardization which might come about eventually, would be greatly aided by a similar designation. A student going to college would know that a certain society, which he would recognize by its name, irrespective of the college, represented the organization for Church students, and by virtue of his being a communicant, would be more likely to feel the obligation and privilege of membership. Similarity in name would simplify the question of reaching all the societies in a general way.

Miss Bertha L. Goldthwaite, Student Secretary of Trinity Church, Boston, discussed a general organization for women Church students in *The Churchman* of May 2, 1914.

Secondly, a suggestion can be made as to the names. What better one can be offered than St. Paul for the first group, mentioned before, and St. Hilda for the second? St. Paul surely is a good patron for the student. He it was who sat at the feet of Gamaliel. He it was who understood the various philosophic systems of his day. He it was who formulated and presented to his world and to the world of all time a reasoned argument of the Faith delivered to the Saints.

For St. Hilda as a name for societies for college Churchwomen, it may be said that it is already used by a number of such societies, and has become associated with the work among women.

Thirdly, the time has come perhaps for a certain organization of Church Societies. It is frankly conceded that colleges vary widely in their foundation, method and constituency, and that the societies must also vary to meet conditions, but a national organization possibly to follow provincial organization seems not at all impossible. It would do much to unify the whole question of Societies. It would enable meetings which ought to compel the interest and enthusiasm of Churchmen, and it would appeal to the imagination of the student. Such meetings would permit interchanges of ideas and experience and should act as a stimulus to the strengthening of existing societies and the forming of new ones.

Fourthly, in the matter of organization and method, of the individual societies, it may be that more uniformity might exist than is now supposed. For instance, ought it not to be taken for granted that every confirmed student, by virtue of his confirmation, is entitled to membership in the society? This is not now universal, and for better reasons than are sometimes advanced. For example, in some situations it has seemed that more intensive work is possible, and greater interest enlisted, by limiting the membership to those who are congenial. There is wide variety in personality, even among confirmed Churchmen! Church Clubs of clergy and laymen frequently impose rules which virtually act as restrictions. Students do not differ from people in general as much as some would have us suppose. They, too, like initiations and choices. But, in the large democracy which ought to find its expression increasingly among students, it seems that Churchmen all ought to find a basis for fellowship, and none better exists than confirmation. Of course, this is not meant to bar such students as have a desire to be identified with the organization, irrespective of whether they are confirmed.

Again it is possible to urge that a nucleus, possibly a chapter of the Brotherhood, be formed within the larger group, and composed of such students as desire and are equipped for definite leadership. The power of such a small group can not be overestimated. To its members can be made, with special appeal, for example, the claims of the ministry. To them can be entrusted the carrying out of definite programs for rendering the whole group more effective.

And it is true, in every case, that some clergyman, who can be trusted to work in the background understandingly and winningly, ought to be interested in the Society, and preferably he ought to be the rector of a parish. To various members he can suggest parish work, singing in the choir, teaching in the Sunday-school, engaging

in various kinds of guild work, forming a Bible Class, calling on students, and taking part in social work generally.

In the matter of the program for the Society, it is universally true that students enjoy taking part in discussions, if they are not hindered by timidity, due to a feeling that what they may say will not appeal to older persons present. It is undoubtedly of value to import speakers from time to time. Men who understand students can help them materially in addresses to them. But it also is true that students are lectured to a great deal. It is the method of the class-room. In their own organization, opportunity should be given in the programs for the consideration of subjects about which they have ideas, which they are glad to express. It may be that a directing influence on the part of a wise man of mature years, layman or clergyman, might be wise, but such a man should be chosen for this very vital work as will not impose his own view and dominate the discussions too much. Such subjects as "student initiative," "honesty," "expenses," "student obligation to the Church," "social problems," suggest fruitful discussions on the part of students.

In some parts of the country, the personal religious life of the student is advanced by corporate Communion. What better method can be suggested for deepening personal devotion to Christ?

These are suggestions thrown out for the consideration of students and for other leaders who are trying to bridge the gap which too frequently exists between the Church and the student.

8. NEEDS OF THE DEPARTMENT

This section of the report deals with the needs of the Collegiate Department of the General Board.

Every one who is familiar with the progress of education knows that it depends upon expenditure of money. Commissions spend thousands of dollars in making Surveys, the value of which is incalculable. The expenses of individuals are paid so that experiments can be carried on and true conclusions reached. In the work of education within the Church the same principle operates. To reach the students of the colleges, for example, funds are necessary. The amount spent by the Church compared with that spent by others is pitifully small. We can expect results commensurate only with the responsibility we feel, and responsibility is not infrequently measured by gifts.

The work among colleges, so far as the Church is concerned, could be furthered tremendously by conferences of the men at work among students. One reason why so little is accomplished compared to what might be is that there is so little opportunity for men to meet and discuss common problems. There ought to be at least one such conference each year, at which men from the East and West and North and South could meet and teach and learn. The stimulus of such a gathering cannot be overestimated. However, most of the men at work among students cannot afford to pay their own expenses to such a meeting, especially those who would be at some distance from the place of the conference. A sum of money given to make possible such a conference would be well invested.

A second consideration, which involves the expenditure of money,

is the attempt to unify the work in the colleges. One excellent method for such unification is the devising of courses of study which will appeal to Church Societies throughout the country. Literature dealing with the great social problems and investigations of the Social Service Commission, the facts and problems of missions, and the questions which deal with the student specifically, ought to be published. To do this, some kind of a paper is necessary. Possibly a monthly publication, issued eight times during the year and sent to students, could be edited and published from the general office of the Board, if the sum of one thousand dollars could be devoted to it. Eventually subscriptions would be forthcoming, but such a paper would have to be subsidized.

In addition to the topics suggested, the paper might include general news of the colleges, and afford a medium for interchange of the experiences of those at work in the colleges. Certainly it would be most welcome to local clergy in college centers.

Still another need is money to help in strategic places in the student field. Frequently there are drawn to the attention of the Director of the Collegiate Department special opportunities which could be grasped if financial help were possible. Local situations are sometimes unable to meet the challenge of an important college near at hand. The parish may have all it can do to keep up the usual expenses and be unable to meet the student problem, the solution of which so generally includes expenditure of money. Surely a General Board of Education of the Church ought to have entrusted to it funds for helping in such cases.

There are, of course, office needs, which, if supplied, would increase the efficiency not only of the Department but of the whole Board. For example, six hundred dollars or thereabout would make possible the securing of a stenographer to relieve the congestion under the handicap of which the office now labors. At present it may not be necessary to have a stenographer whose entire time should be devoted to the Collegiate Department, but more help is needed than now is afforded.

Filing cabinets, proper appropriation for purchase of books, to be kept on view in the office, and similar aids are mentioned in order to indicate definite needs. It should be stated, however, that the splendid response of great sections of the Church to the needs of the Board, and, as part of it, the Collegiate Department, is thoroughly recognized and appreciated. Each officer of the Board would register his gratitude for this support, and would not wish even to suggest increased expenditure in the office except in so far as such expenditure has already been provided in the budget proposed at the outset as adequate, and also unless he was convinced that the work of the Church would be better done by such expenditure.

Men and women to whom the challenge of the student to the Church appeals should find in these suggestions opportunities for helping in this work. Money is needed and vital interest is needed. The deadly inertia which exists must be overcome. The student is the Church's greatest asset and the Church must keep him.

9. REPORTS FROM FIELD BY TYPES

An attempt has been made to secure notes of the work being done at various colleges and universities. Collecting such material is difficult and it is even more difficult to insure absolute accuracy, as changes take place frequently, and there is no system yet devised whereby information concerning such changes is sent to the office of the General Board of Religious Education, where eventually a file for such material will be kept.

The following notes have been made as a result of personal visits and study of situations, or they have been secured from provincial, diocesan, or local leaders in student work. No attempt has been made to make the list comprehensive. Details about the work in every educational institution would more than fill this whole book. Types have been chosen and in some cases several examples of the same type.

Rev. Artley B. Parson, in the Province of New England; Rev. Frederic Gardiner, Province of Washington; Rev. Walter Mitchell, Province of Sewanee; Rev. John Mitchel Page, Province of Mid-West; Rev. F. L. Palmer, Province of North-West; Rev. Edward L. Parsons, Province of the Pacific, and others have assisted in various ways in making the report as accurate and helpful as possible.

That part which deals with the Church's work at the great women's colleges has been contributed by Deaconess H. R. Goodwin, Student Secretary of the Board of Missions. As is generally known, Deaconess Goodwin has been engaged not only in the work among specifically women's colleges, but has also included in her field the great co-educational institutions of the country. Her report will be found at the conclusion of this section.

Amherst

Amherst, Mass.

Amherst originally placed the special emphasis upon preparation of students for the Congregational Ministry. The college is now non-sectarian. Congregationalism is predominant. The Y. M. C. A. particularly stresses Social Service and endeavors to influence students to worship at the college church. Chapel is compulsory, including Sunday, although permission can be secured to attend the parish church. The college chapel has different preachers.

When this report was secured, there was no Church Society, although one was in prospect. Seven of the faculty and the President are reported as communicants, and about fifty of the four hundred students. Twelve of the students are used as servers.

A small discussion group meets at the rectory Sunday mornings. The Rev. H. C. Parke, Jr., rector, Grace Church, Amherst.

Bowdoin College

Brunswick, Maine

At Bowdoin there are forty or fifty Churchmen. The Y. M. C. A. is very prominent and it conducts Bible and Mission Study Classes, Deputation and Social Service work.

In the parish church of St. Paul's there is a prosperous club for men, which includes many students. The college men entertain this club once a year.

There is compulsory week-day and Sunday afternoon college chapel.

The rector calls on the Church students. Six students sing in the church choir and three act as lay readers. Almost every year one or more college men are confirmed. Codman House has amusement facilities, etc., and is open Sunday evenings after church. There is no Churchmen's Club. Secretary of parish club is a student. Attendance of Church students at church compares favorably with others. Three men are studying for Orders.

Rev. E. D. Johnson, St. Paul's, Brunswick.

Brown University Providence, R. I.

There are approximately one hundred Churchmen at Brown. Considerable enthusiasm was stirred up there by the meeting of the New England Student Churchmen's Conference at Brown in 1912. The problem has been to conserve this enthusiasm.

A few years ago the Seabury Society went out of existence, because it was overorganized and attempted weekly meetings without much success. There is no definite organization, but the students have engaged in personal work, boys' clubs, choirs, Sunday-schools and missions.

In the new movement which is being fostered by Bishop Perry, it has been decided to move slowly and mainly by corporate Communion. A reception for Freshmen was held this year.

The Y. M. C. A. handles the Social Service work. There is compulsory chapel every morning, but not on Sundays.

Brown University belongs to that class of colleges located in large centers where there are several parishes.

Bishop Perry interests himself directly in the student work at Brown.

University of California Berkeley, Cal.

Out of a student body of five thousand living in Berkeley, approximately six hundred express a preference for the Church. No accurate statistics of the number of communicants out of this six hundred are available. Churchmen led the list of new students in 1915. Probably four hundred to four hundred and fifty are living in Berkeley and become a responsibility upon the churches there. The others live in the neighboring cities and continue connection with their own parishes.

St. Mark's Club is an organization of men and women students forming a center for the student work. Regular meetings are held weekly at St. Mark's Parish House, 6:30 P. M. Business, occasional addresses, brief devotional services and discussion of the Social Service work undertaken by the club occupy the time. The club mans one

Sunday-school, one or two boys' clubs and provides teachers for several other schools besides those at St. Mark's. Social meetings, dancing, etc., are held about three times a term. One Sunday evening a month a tea is held instead of the regular meeting. The membership of the club is somewhat over one hundred. Corporate Communion is held twice a term.

The Good Times Club of All Souls' includes in its membership a number of students living in that neighborhood north of the university campus. It is not nominally a student club, but does for the students who attend All Souls' much the same work as at St. Mark's. Many of the students who worship at All Souls' belong, however, to St. Mark's Club.

St. Ann's Guild is an organization of women students, meeting every other week, through the term, in the afternoons, for sewing, social purposes and occasional talks by faculty members or women interested in the work among the women students. The membership is small, fifteen or twenty, but the Guild has done good work in making many of the girls feel at home in the local parish.

An excellent chapter of the Brotherhood of St. Andrew under the directorship of one of the professors, has its monthly corporate Communion and frequent meetings. The chapter is small in numbers but has done good work in visiting and the like.

Plans have been developed for the appointment of a student chaplain for the work in Berkeley, this appointment to be made by a Board composed of representatives of the diocese, the parish, the faculty, the students, together with the Bishop of California.

Rev. E. L. Parsons, D.D., rector, St. Mark's, Berkeley.

Colgate University Hamilton, N. Y.

There are about thirty students from Church families. The work among them is organized as follows: There is a club called "The Student Churchmen's Club." The officers are chosen by the college men themselves, who are held responsible for the success of this organization. The meetings are held in the parish house separately from the Sunday-school, at the close of the morning service on Sunday, opening with devotions conducted by the president or vice-president, as the case may be. There is a half-hour Bible Study Class, with the rector as teacher, and a short closing devotional period. About once a month a social meeting of the organization is held, either in the parish house or in one of the fraternity houses.

Rev. J. M. Francis, St. Thomas', Hamilton.

Columbia University New York City

St. Paul's Chapel provides a place for worship, and the office of chaplain carries with it academic recognition.

There is a Churchmen's Association which exerts a good influence, though its numbers vary.

Special attempt is made to promote church attendance, in which the Christian Association takes part.

Churchmen among the students are addressed by various of the clergy and the rectors of a number of parishes welcome students.

In addition to the service of the chaplain, and the daily, including Sunday, services at the chapel, there is provided in the college program instruction in religion.

Rev. Raymond C. Knox, chaplain, Columbia University, New York.

Cornell University

Ithaca, N. Y.

Huntington Club, founded in 1911, a Church organization for men, is operating at Cornell. Its membership is not restricted to Churchmen. It has about thirty members living in the house, which is located near the campus. There are from fifteen to twenty members non-resident in the house. The organization of the club is informal. The club has served a number of purposes. In its inception, the social end was the one most prominent. The dormitory privilege offered in the house was incidental to reading-room and dining-room privileges. There is a Board of Governors, composed of eight or nine members of the faculty, and the rector. The members of the club hold weekly meetings, generally beginning in the fall with a smoker for Freshmen. For two years, a Bible Class was conducted in the club, held Sunday afternoons. The house supplies a great need in presenting dormitory privilege. The men going into the house conform to the college rule of remaining at least one year.

The original society for the Church students was Seabury Guild fostered by Professor Tyler, a clergyman of the Church. It merged into the Seabury Chapter of the Brotherhood. At present there is a college Chapter of the Brotherhood, in connection with St. John's Church, which is located about one mile from the campus. There are about four hundred and fifty Churchmen at Cornell. Five or six are engaged in mission work, two or three are teachers in the Sunday-school, and some sing in the choir.

Rev. Henry P. Horton, rector of St. John's Church, Ithaca.

Dartmouth College

Hanover, N. H.

At Dartmouth there are about two hundred Churchmen. Both Sunday and week-day chapel are compulsory. As in other similar cases, Sunday chapel is thought to account for non-attendance at church services. At the time of this report, twelve students were singing in the choir. About twelve of the faculty attended the services.

Norwich, having about thirty communicants, has been served by students and there were four students in St. Thomas' Men's Club.

Rev. L. Waterman, D.D., rector, St. Thomas' Church, Hanover.

Harvard University Cambridge, Mass.

Harvard has about seven hundred Churchmen in the college.

St. Paul's Society is the organization which serves Church students, although not over fifty avail themselves of its active membership. The meetings are attended by about fifteen and addresses are made by various men on subjects of great diversity. The society helps in a mission at Somerville, the building for which was partly built by Harvard graduates. Other students not so engaged take up Social Service work through Y. M. C. A. channels.

The religious activities of Harvard, including St. Paul's Society, are centered in Phillips Brooks House. The chaplain in charge of the work is also connected with St. Paul's Cathedral, Boston, and is directly associated with the student work of the Province of New England, through the Provincial Board of Religious Education.

Rev. Artley B. Parson, Phillips Brooks House, Cambridge.

University of Illinois Champaign, Ill.

There are about two hundred communicants, of which number about fifty are women. Fifty of the faculty are Churchmen. The Church has a chaplain for students and the work is conducted under the direction of the Bishop of Springfield. Five faculty members constitute a Council. A lot facing the campus has been purchased for the building of a chapel. There is a society open to any man interested in the Church. Three or four lectures during a semester is part of the plan. The officers must be students. Some faculty men are interested.

"Chapel Club" is the girls' organization, about fifty strong. Corporate Communion is held for each of the clubs about twice in the semester. Attendance of girls, forty; of men on the first occasion, twenty-one.

Osborne Hall, the Church House for women, has capacity of twenty-seven and is generally well-filled. It has served a valuable purpose in initiating the movements, followed by many others, of providing suitable living conditions for girls, and in maintaining a good standard. It is the experience of Osborne Hall that most girls living in it are chosen by sororities.

Possibly between a dozen and twenty students attend the parish church in Champaign, located about a mile and a quarter from the campus. The chaplain holds services in a building of the university and in the chapel of Osborne Hall.

Rev. John Mitchel Page, chaplain, Champaign, Ill.

Kenyon College Gambier, Ohio

Kenyon College is a Church school with one hundred and fifty students. The President gives strong support to religious effort and the members of the faculty vary.

In Bible instruction for the Sophomores, courses in Old Testament History and the Life of Christ are required, and for Juniors and Seniors, courses in Old Testament Religion and Social Teachings of Christ, each three hours for one semester, are offered as electives. The Brotherhood of St. Andrew does a little Bible study.

The college is equipped with a chapel and a Brotherhood of St. Andrew room. There is no Young Men's Christian Association and the special Church Society is a Chapter of the Brotherhood of St. Andrew.

There are seventy Churchmen among the students, all of whom are resident. There are nine Churchmen on the faculty. Forty students are enrolled for curriculum courses in the Bible.

Daily chapel and Sunday morning service are compulsory. There are fourteen postulants. About fifty per cent. of the students are Churchmen and have been confirmed before coming to college. Three or four students each year are confirmed.

Rev. William F. Peirce, D.D., President Kenyon College, Gambier, O.

Lehigh University South Bethlehem, Pa.

Lehigh, which is largely a technical school, has an enrollment of over seven hundred, of which number one hundred and thirty have registered as Churchmen. About fifty-three per cent. of the total are members of fraternities.

A clergyman of the Church is chaplain of Lehigh, and he conducts daily chapel service in the morning at quarter before eight, lasting fifteen minutes. The average attendance is about two hundred. Students attending chapel receive credit marks on their reports, although failure to attend has no actual influence on academic grades.

The Pro-Cathedral is about ten minutes' walk from the campus.

Leonard Hall, fostered by the Bishop of the Diocese, is a splendidly equipped hall for postulants, most of whom attend Lehigh. There are about fifteen men in residence, and they serve missions, under direction of the warden of Leonard Hall.

Fifty students are enrolled in St. Paul's Society, an organization for students of the Church. There are monthly meetings, addressed by various men. On the Sundays following the meetings, corporate Communion are held in the Pro-Cathedral. Under the auspices of the Society there are Bible Classes for Churchmen of the Freshman class, for the first half of the year.

The College Y. M. C. A. directs twenty Bible groups, which meet at fraternity houses, and in other places, for the purpose of discussing problems of Christian Ethics, etc. Among the leaders are the chaplain of the university, the dean of the Pro-Cathedral, the warden of Leonard Hall, and the rector of Trinity Church, Bethlehem.

Rev. Brayton Byron, Chaplain, South Bethlehem.

Rev. Neal Kent, Warden, Leonard Hall, South Bethlehem.

Massachusetts Agricultural College
Amherst, Mass.

Of the six hundred students, about forty are confirmed members of the Church and about twenty more are affiliated or in sympathy with it.

The Y. M. C. A. is in charge of the religious work of the college; meets every Thursday night and does a great deal of Social Service work, though its meetings have not been uniformly successful. College chapel is compulsory and considerable effort is required to get excused, so most of the Churchmen worship at the college.

It seems likely, as a result of the meeting of New England Student Churchmen at Amherst, that a Church Club will be organized, which will combine the men of the Agricultural College and of Amherst College.

This report should be read in connection with that of Amherst.

Massachusetts Institute of Technology
Boston, Mass.

A Brotherhood Chapter is the only Church organization. A reception to incoming Churchmen is held. Each Brotherhood man is apportioned a certain number of new students, and tries to get them to go to the Trinity House Conferences. Students are welcome at the conferences. Corporate Communion is urged.

Clergy of Trinity Church, Boston.

University of Michigan
Ann Arbor, Mich.

There are about four hundred communicants of the Church at Michigan.

Harris Hall is a commodious building for student work. It affords a center for the activities of Hobart Guild, a co-educational organization. Hobart Guild has two endowed lectureships, one founded in 1885 by the Hon. Henry P. Baldwin and his wife, for the Establishment and Defense of Christian Truth, and the other founded in 1890 by Mrs. Charlotte W. Slocum for the Presentation of the Evidences of Christianity. Annual courses of six to eight lectures are given by eminent men in the Church and the lectures are published in book form. They are delivered in St. Andrew's Church at the Sunday evening services.

St. Andrew's Church, only a few blocks from the campus, is large enough to contain all students who will attend. There are three Student Bible Classes, two for men and one for women, meeting Sunday morning at half-past nine. The total membership is about sixty.

The Student Chapter of the Brotherhood has eighteen members. From fifteen to twenty students are confirmed annually.

Rev. Henry Tatlock, D. D., rector, St. Andrew's Church, Ann Arbor.

Michigan Agricultural College
Lansing, Mich.

The enrollment is about seventeen hundred. About eighty-five students are Churchmen, and approximately ten of the faculty.

St. Paul's, Lansing, is about three miles from the campus, at which the average attendance of students on Sunday is about thirty. St. Hilda's Guild for women was organized some time ago. Two or three students are confirmed annually, two or three take part in the Sunday-school as teachers and officers, and a few students belong to the parish chapter of the Brotherhood of St. Andrew.

Rector of St. Paul's, Lansing, Mich.

University of Minnesota
Minneapolis, Minn.

There are about four hundred communicants of the Church at Minnesota.

The nearest church is Holy Trinity, about a mile from the campus. An organization for men, known as Chi Rho Theta, has its headquarters in a well-equipped house, situated between the church and the university. The capacity of the house is twenty. Membership in Chi Rho Theta is not absolutely restricted to communicants.

Special services for students have been held at different times of the year, particularly in Lent, and special services for women have also been held. Usually several students are confirmed each year, although not all are confirmed in any one church as the university is located in a large city which contains numerous parishes, each having some student communicants.

Various of the students are engaged in choir, Sunday-school and mission work in different parts of the diocese.

The rector of Holy Trinity is also chaplain of the church for students at the university.

Rev. E. S. Carson, rector, Holy Trinity, Minneapolis.

University of North Carolina
Chapel Hill, N. C.

The University of North Carolina is ranked under Class A by the Carnegie Foundation, and has a faculty of about seventy, not including associates and assistants. There are about nine hundred students enrolled.

The situation at Chapel Hill has special interest in that the support of the man who is delegated to work among the faculty and students is largely provided by the two dioceses and one missionary district in the state.

There is a Chapter of the Brotherhood of St. Andrew and other means are employed in fulfilling the Church's obligation to the situation at Chapel Hill.

Northwestern University
Evanston, Ill.

There are about one hundred and nine communicants among the students of Northwestern. Two Church Societies are fostered by St. Luke's Parish. Seabury Society, formed 1913, is restricted in its membership to Churchmen. It meets twice a month in University Building rooms. It imports outside speakers, and with St. Hilda's Guild has joint social meetings. Seabury Society undertakes a corporate Communion at St. Luke's Church, which is located about a mile and a half from the campus.

St. Hilda's is the society for the Churchwomen, and carries on a varied work. It has over fifty members.

Both the rectors of St. Luke's and of St. Mark's, Evanston, are specially interested in the students of Northwestern.

Rev. George Craig Stewart, L.H.D., rector, St. Luke's, Evanston.

Rev. Arthur Rogers, D.D., rector, St. Mark's, Evanston.

Ohio State University
Columbus, Ohio

Ohio State University is one of three conducted by the state. The President is a Christian minister and presides at weekly chapel service and conducts occasional religious campaigns for the students.

There are Bible courses in the curriculum, taught by the Dean of Women, who is an authorized professor. Grades are given, although the courses are elective. Not many are enrolled. The courses are classified under the caption: "Biblical Literature, History and Exegesis." 101, Biblical Literature, History and Religion in Outline. Three credit hours. First semester. A consideration of the literature, history and religion of the Old Testament. Lectures, quiz and reports. 102, Historical Christianity in Outline. Three credit hours. Second semester. A consideration of Judaism, of the life-work and teachings of the Founder of Christianity, and of Apostolic teaching. 103, 104, the History of Religion in Outline. Three credit hours. A year. A consideration of the great book religions of the world. Lectures, quiz and reports. In the Christian Association voluntary Bible study groups, there are 160 men enrolled and 40 women. The various churches have Bible Classes for students in their Sunday-schools. There are voluntary Bible Classes in four or five of the fraternities, some lasting only a semester, others continuing throughout the year. There are three or four other boarding-house groups in Bible study. These group classes are interdenominational.

St. Hilda's Hall for girls accommodates twelve; built by the Church but not always filled with Church girls. The house mother of Oakley Hall, a state dormitory for women, accommodating seventy to eighty, is a Churchwoman. The Y. M. C. A. is housed in Ohio Union and the Y. W. C. A. is in Orton Hall. There are no other interdenominational agencies except the Pastors' Alliance, which includes all the ministers interested in the university who care to belong to the organization. The Church has one representative.

There is no organization for Churchmen except Trinity Parish's Men's Club, which includes some students. A guild known as St. Hilda's exists for the women.

There are one hundred and sixty-eight Churchmen among the students and eighteen on the faculty. Professor Magruder, Dean of the College of Engineering, is chairman of the Diocesan Board of Religious Education.

University of Oklahoma Norman, Okla.

There are about twenty communicants in the town, twelve among the students and seven among the faculty.

The Parish Church and King Hall, a Church House for women, are located on the side fronting upon three streets, one block from campus. King Hall is named in honor of Miss Mary Rhinelander King, whose bequest to the bishop made the first payment upon the property. There are twenty-nine students in the Hall, of whom four are communicants. Another communicant awaits a vacancy. Three students pay their way. King Hall offers the use of its parlors to the Y. W. C. A., and entertains their visiting secretaries. The parlors are used by the ladies of the parish for various purposes. The Hall is valuable in its standards and incidentally advertises the Church's interest in Social Service at the university center.

As part of the work, there have been addresses on the Sacraments and occasional sermons by Bishops and other visiting clergy. Conferences have been held and a Mission Study Class. The Church has conducted the following classes: for the Y. M. and Y. W. C. A., held at the university, for the young women of the hall and for student communicants, or those who express a preference for the Church. Occasionally the priest in charge conducts chapel devotions.

Rev. V. C. Griffith, Norman, Okla.

University of Pennsylvania West Philadelphia, Pa.

Probably three thousand students are in the neighborhood of the four parishes near the campus. These students live in the dormitory, fraternity and boarding-houses, while the women live at home and presumably attend their own churches. Of the four hundred and sixty-five adherents, three hundred and seventy-four are communicants or fifteen per cent., on the basis of three thousand and sixty-one as the total secured for the religious census. The number of Churchmen is second in the list. Presbyterians lead. Each church near the campus has a representative on the Christian Association staff, i. e., Presbyterian, Methodist, Baptist, etc. These church representatives are called secretaries, and are generally graduate or undergraduate students. The Church representative is a Senior. He secures the names and other information regarding students and divides the names, giving each clergyman a list. He makes reports of his work.

Personal calls are made on Freshmen. Certain students are taken

to church every Sunday and a majority of these have affiliated with some church. A monthly Communion service is held in one of the nearby churches, with an average attendance of sixteen. There is an undergraduate organization of Freshmen, founded in order to get the students in contact with one another. It is known as "The Episcopal Student Club." Entertainments and socials of various kinds are held. The following card is used and students are urged to sign it.

"I accept the invitation to connect myself with Parish, Philadelphia, as an affiliate student member, with the understanding that this does not involve any formal transfer from the communicant list of my home parish, but implies that I shall regularly receive the Holy Communion in that church and participate in the parish life, so far as I am able to do so."

Name
 Department
 Class
 Address
 Home Church
 City

A fine spirit exists between the Christian Association and the various churches. The Association work centers in Howard Houston Hall. It is the policy of the Association to urge students to attend services in their respective churches. The conception of work held by the Association of Pennsylvania is excellent. The Christian Association has inaugurated a new series of Sunday services at the University of Pennsylvania. Each Sunday a "university service" is held at one of the churches in the vicinity and the students attend in a body. Secretary of Association is a Churchman. One of the Association heads of department also represents the Church.

Rev. G. L. Richardson, chairman, Collegiate Committee, Diocesan Board of Religious Education, Philadelphia, Pa.

Purdue University **Lafayette, Ind.**

Of the faculty of Purdue, thirteen prefer the Church, and of these twelve have been confirmed. Of the students, sixty prefer the Church, and of these fifty-six have been confirmed.

The University requires that every student entering the university shall register, among other things, his address and the church of which he is a member or prefers. This information, available at once, enables the sending to every Church student, usually before the first Sunday of the term, a personal letter welcoming him to the city, university and St. John's Church, and inviting him to the services and social gatherings of the parish, to the Bible Class for students, and to the rector's house, and urging him to regard the parish as his Church home while in the university.

The rector tries to call upon the new men at once, and there are socials in the Parish House, where they are the guests of honor. He has a Bible Class with an enrollment of about a dozen; seven students

are members of the choir; nine act as servers. A corporate Communion of the Church students at certain intervals is contemplated, with a breakfast following, when they can meet one another as fellow Churchmen. So far there is no organization among the students. There are so many organizations which claim their interest and time that they rather shrink from starting any more.

Rev. George P. Torrence, rector, St. John's, Lafayette, Ind.

University of the South

Sewanee, Tenn.

The University of the South is definitely a Church institution. Students are required to attend daily Morning Prayer and service at eleven o'clock on Sundays. Other services are arranged, attendance upon which is optional. The chapel is the center of the life of the University, and the chaplain is accessible to students at all times.

Definite courses in religious study are offered in the curriculum, and special Bible classes for students are conducted.

Rev. H. D. Phillips, chaplain.

Rt. Rev. A. W. Knight, D.D., vice-chancellor.

Stanford University

Palo Alto, Cal.

Two hundred Churchmen are at Stanford. Parish church about a mile and a half from campus. Bible Class is held for students in All Saints'. Membership about ten, with average attendance of four or five. A monthly corporate Communion, with an average attendance of nine is held, after which breakfast is served by the Woman's Guild. Students are interested in choir and other activities. Occasional socials are held for both men and women. At the beginning of the fall semester, all the Freshmen are invited to a reception of welcome.

There is a Memorial Church on the campus, which has a large choir, for which credits are given, and special preachers of note of all names. It is thought that this church draws away from the parish church.

Rev. D. J. Evans, All Saints', Palo Alto, Cal.

St. Stephen's College

Annandale, N. Y.

St. Stephen's is a Church institution, with about sixty students in attendance, all communicants. Of course, there is full chapel service and opportunity for study in religion.

About ninety per cent. of the students hope to enter the ministry.

At the time of writing this report, a campaign was about to be undertaken for securing funds for building and endowment.

President, Rev. W. C. Rodgers, Annandale, N. Y.

State College

State College, Pa.

The five dioceses of Pennsylvania have united in building a chapel and rectory and providing a salary for a special rector to devote his

time to the college. There are as yet few townspeople, so that the chapel is almost exclusively a student one. The experiment has so far been quite successful. The rector had a special mission by Father Officer in 1913, and he was there again in January (1915).

The experiment is interesting because of its being the united efforts of all the dioceses of the state.

Rev. Edward M. Frear, State College, Pa.

Trinity College
Hartford, Conn.

About two hundred and fifty students are at Trinity and about one-half are communicants. Regular chapel, 8:30 A. M. Holy Communion at 7:30 on Holy Days. Regular Sunday Communions, attendance voluntary.

The President, who is chaplain of the college, is a Deacon. Two of the professors are Priests. First Sunday of month there are about fifty Communions. Some students teach in city Sunday-schools, identified with boys' work, etc. Twenty to twenty-five are studying for Orders. There is a compulsory course (religious) for Freshmen. Twenty-eight in N. T. study (elective) offered alternately with O. T. year by year. Christian Association the only active religious organization. Its president is a Churchman.

President, F. S. Luther, Hartford, Conn.

University of Utah
Salt Lake City, Utah

The university has over twelve hundred students, not including summer students.

Emery Memorial House has accommodations for thirty students, a fine reading-room, chapel, swimming-pool and auditorium. Daily chapel and Sunday services are held, and a Sunday-school is maintained. The aim is to develop a spirit of Christian fellowship and make the house serve not only its members but the university as well.

Rev. M. W. Rice, Salt Lake City, Utah.

University of Vermont
Burlington, Vt.

St. Paul's Club has now been organized for four years and has been fostered by St. Paul's Church in Burlington. At first it was merely a series of meetings for students in the Parish House, then the informal meetings gave way to a club. The meetings are now held at the different fraternity houses and the membership is fifty or more, with an average attendance of twenty-five. The meetings are monthly and seem to be mainly for the purpose of discussion of university conditions. Pressure has been brought to bear on fraternities and honor societies of the university as a result of the discussions, and the tone of living has been raised.

There is no Sunday chapel, but a week-day compulsory service three times a week. About twenty to twenty-five of the members of

the club attend the Sunday church services. Six sing in the choir, one is a Scout Master, four are lay readers in mountain missions. The Freshmen are all visited in the first two or three weeks of the college year. The first meeting of the year is held in a fraternity house, which is centrally located, and attendance is personally solicited. The speakers are local unless men paying their own expenses can be procured from the outside. There are dues and meetings are led by undergraduates, and last from eight to eleven o'clock at night.

There is a Y. M. C. A. in the university, but St. Paul's Club is the only religious work in which Churchmen engage. There is a good missionary enthusiasm, which is due directly to the club. Six of the faculty are communicants. St. Paul's has sixty members, i. e., all the Churchmen de facto are members. Twenty-five to thirty attend meetings held every three to four weeks. Corporate Communion is arranged. Meetings are held in fraternity houses in rotation. Such questions as "Liquor Traffic," "Housing," etc., discussed.

Rev. G. W. Davenport, rector, St. Paul's, Burlington, Vt.

University of Virginia

University, Virginia (Reported by Chaplain)

St. Paul's Memorial Church, University of Virginia, is a mission of the Diocese of Virginia to provide the services and ministrations of the Church, with especial reference to the Episcopal students at the State University.

The Church property includes a splendid lot, adjacent to the college grounds and located near the chief center of fraternity houses and student boarding-houses. On this lot there is at present a temporary frame chapel, with a seating capacity of three hundred and fifty. Plans have been drawn which call for the eventual erection at this point of a permanent church building and parish house, to cost approximately \$100,000. The fulfilment of these plans is as yet contingent upon the raising of the necessary fund. In addition to the above properties there is a large student boarding-house adjoining the church lot, which is held by the trustees of the church, subject to a mortgage. It is the purpose of the diocesan authorities to hold this house, if possible, and use it ultimately as a Church House.

The parish has a resident membership of one hundred and twenty-five communicants, which includes professors and their families, and a student membership, which varies with the attendance at the university. For this session the total matriculation is one thousand and twenty-five (cir.) and of this number three hundred and ten (cir.) are either communicants of the Episcopal Church or come from Episcopal families.

The minister in charge of the parish is the Rev. Beverley D. Tucker, Jr., who was appointed by the Bishop of the Diocese to serve as rector for the local congregation and as special chaplain for the Episcopal students. The salary of the rector is paid jointly by the local congregation and the Diocesan Missionary Society, the former contributing the major portion. The local congregation maintains the rest of the current expenses of the parish.

The student organization within the parish may be described as follows:

(1) Participation in the Services of the Church. There is an average student attendance at the Sunday morning service of one hundred and twenty-five. The students act as ushers, take up the offering and sing in the choir. There are three students who teach in the parish Sunday-school.

(2) St. Paul's Club. This organization has for its purpose the drawing together of students in closer fellowship, both social and intellectual. Every Episcopal student is considered ipso facto a member of the club and all other students are welcomed at the meetings. The meetings are held once a month in Madison Hall (the Y. M. C. A. building), and while the social feature is emphasized, there is always an address on some religious or allied subject, given by a prominent visitor. Bishops, clergymen, missionaries and members of the faculty have addressed the club. Also the club has inaugurated one or two movements in college with a view to bettering specific moral conditions.

(3) St. Andrew's Brotherhood. There is a student chapter of thirty members. Membership in the Chapter is conditioned upon the active participation in some form of service. The particular forms of service which the Brotherhood carries on are as follows:

(a) Personal Service. The members of the Brotherhood make a personal visit upon the new Episcopal students at the beginning of the session and invite them to identify themselves in some definite manner with the local parish. Also, a personal canvass is made by the Brotherhood among the unconfirmed Episcopal students with a view to inviting their consideration to the subject of confirmation. This is done under the direct supervision of the rector.

(b) Mission Work. There are three rural missions which are carried on by the rector of the parish in co-operation with the Brotherhood. Members of the Brotherhood act as lay readers for the services and teachers in the Sunday-schools. These services are held every Sunday afternoon at each point and necessitate an eight-mile walk. There are about twelve men engaged in this work.

(c) Work Among Boys. The Brotherhood, in co-operation with the parish, maintains a boys' club in a suburb of Charlottesville. Two students go to the club each afternoon. When the weather permits, outdoor sports are encouraged: Football and baseball teams organized and coached, cross-country hikes arranged. In bad weather, games, reading and amusements are directed in the clubrooms. There are twelve or more students, who in one way or another assist in this work.

(d) Students for the Episcopal Ministry. There are fourteen men at the university who are preparing for the Ministry in the Skinner Scholarship Foundation. In addition to these, there are four or five other students, who have decided to enter the Episcopal Ministry as their life-work. These men have formed an organization in close connection with the Brotherhood, meeting once a month after the Brotherhood meeting.

(4) Devotional Service. The members of the Brotherhood meet

once a week with the rector for a short devotional service. At these meetings the various activities of the Brotherhood are planned and discussed.

(5) Co-operation with the Y. M. C. A. Episcopal students are enrolled in the Bible and Mission Study Classes conducted under the auspices of the Y. M. C. A. The director of the Brotherhood is president of the largest of the Bible Classes.

In a recent series of meetings held by Mr. Raymond Robins, under the auspices of the Y. M. C. A., the Brotherhood worked as a body to enlist the interest and attendance of the student body in general.

(6) Individual Touch Between the Rector and the Students. This feature of the parish work cannot be estimated in statistics.

Rev. Beverley D. Tucker, Jr., Chaplain.

Washington State College

Pullman, Wash.

There are between sixteen and eighteen hundred students, between seventy and eighty of whom are Church adherents.

There is a church located about two blocks from the campus, and a parish house is desired.

The church is the nearest of all the churches.

Rev. John G. Robinson, Pullman, Washington.

Williams College

Williamstown, Mass.

St. John's Society consists of all Churchmen in the college. A corporate Communion is held once a month and though postals are sent to Churchmen, the average attendance has only been eight.

Bible, Mission Study and Social Service activities are left to the Y. M. C. A. The society has no representative in the Y. M. C. A.

Two or three smokers a year are held for the Churchmen.

The only distinctive Church work afforded in Williamstown is through St. John's Church at its mission. Many Churchmen go to the college chapel. Weekly Lenten meetings every Monday night, with outside speakers.

Rector, St. John's, Williamstown, Mass.

University of Wisconsin

Madison, Wis.

About five hundred communicants at the university. There is an Episcopal Club at the University of Wisconsin, co-educational. The parish church, Grace, is about a mile from the campus. Probably one hundred and fifty students attend church there Sunday. A small parish is being formed about a mile from the campus in the opposite direction from the mother church, and they are erecting a building to accommodate only about one hundred and twenty-five and are not planning to take care of any considerable number of students.

Several of the churches have student pastors and there has been considerable difficulty in the arrangement.

Energetic work is being done among students of the University

of Wisconsin by the Rev. Morton C. Stone, who entered at the beginning of the autumn upon that work. On Wednesday evening, November 12th, 1915, the Bishop of Milwaukee, accompanied by the Bishop of Fond du Lac, visited the work and blessed an altar that has been erected in an improvised sanctuary screened off from a hall that is used as a social center for the students, under Church auspices, and which, by opening up the sanctuary, is also used for church services. About one hundred and fifty students were present.

There is a daily Celebration maintained, and as yet there has been hardly a day without some present beside the priest. On Sunday about twenty students have been making their Communion. This is believed to be a remarkable beginning for a work of this nature and much enthusiasm has resulted.

Rev. A. A. Ewing, Madison, Wis.

Rev. M. C. Stone, Madison, Wis.

Yale University

New Haven, Conn.

The total number of students in Yale is three thousand three hundred and three.

The last time a complete university religious census was taken was January 1, 1901. At that time, Churchmen were second in the list.

There is no Church House at Yale, nor Church chaplain.

All of the parishes in town include students in their membership. The two nearest the campus, which attract the largest number of students, are Christ Church and Trinity Church.

There are two organizations at Yale—the Berkeley Association and the Brotherhood of St. Andrew Chapter. However, most of the officers of the former are members of the latter. The Berkeley Society has no definite membership nor any dues. It is supported by collections taken at Trinity Church on the occasion of the preaching of the Berkeley sermons. A corporate Communion is held monthly at Trinity Church.

At the beginning of the year, a Freshman reception is held, but so far efforts to call on all of the Freshmen have not proved successful because of their numbers.

The Brotherhood of St. Andrew Chapter numbers five, and exists mainly for the personal work. It has weekly meetings which are open to all; ten to fifteen men usually attend; outside speakers are provided. The Churchmen are not necessarily hostile; they seem to be chiefly indifferent, with many things to distract their attention.

The Association handles all of the Social Service, Bible and Mission Study.

There are a number of New Haven men working in their parish churches, but they do not necessarily feel themselves part of the Berkeley Association.

About fifty or sixty of the seven hundred Churchmen in Yale signed the Church slips requesting release from attending the compulsory daily and Sunday services, and go to their own parishes.

REPORT OF WORK AMONG COLLEGES FOR WOMEN

By Deaconess Goodwin

Bryn Mawr College

This college for women at Bryn Mawr, Pennsylvania, has a total enrollment of four hundred and forty-nine, of whom one hundred and fifty-eight express a preference for the services of the Church. Practically all the students live in college dormitories, including a number of graduate students. The nearest parish churches are the Church of the Redeemer, Bryn Mawr, the Rev. G. C. Carter, rector, and the Church of the Good Shepherd, Rosemont, the Rev. Charles Townsend, Jr., rector. The college is so near Philadelphia, however, that some of the students attend services in the city every Sunday.

There is no special Church society and no specific Church work is done by the students. The relation of the Christian Association with the Church students is very satisfactory, however. This year (1915-16) the president and vice-president are both Churchwomen. The Association has also a special Federation Committee which aims to keep all the students in touch with the work and worship of their own churches as far as possible.

Wellesley College

Wellesley College, near the town of Wellesley, Mass., has a total enrollment of fifteen hundred and twelve, of whom one hundred and forty-seven express preference for the Church. The nearest parish church is St. Andrew's, Wellesley, the Rev. Ellis B. Dean, rector. The church is small and some distance from the college.

No special work is done by the students except through St. Hilda's Guild, which has an enrollment of about fifteen, and holds monthly meetings with visiting speakers. Relations with Y. W. C. A. are very satisfactory, the president this year being a strong and interested Churchwoman.

Mount Holyoke College

Mount Holyoke College is not well situated as far as encouraging church attendance is concerned, being in the little town of South Hadley, about two miles from Holyoke, Mass. The nearest parish church is St. Paul's Church, Holyoke, the Rev. Franklin Knight, rector. The students are not allowed to go to Holyoke to church unless under special circumstances; but the Bishop of Western Massachusetts is always a welcome guest, and attends every fall a reception at the college to which all the Church students are invited. Once a month an early Communion service is held in one of the college halls by Archdeacon Sniffen, or by some other clergyman sent by the bishop.

The whole number of students is seven hundred and ninety-one, of whom sixty-two have registered as communicants of the Church. No special Church work is undertaken by the students, except that there is a "Church Committee," with representation from each of the three older classes and one faculty member, who make the arrangements for the early Communion services, care for the silver, etc.

Vassar College

Vassar College, near Poughkeepsie, New York, has a total enrollment of eleven hundred and four students this year, of whom two hundred and seventy-three express a preference for our Church services. The students are required to attend college chapel services on Sunday morning, except on "town" Sunday, the first Sunday of the month, when they may go to their own churches in the town. The students divide their interest among the three churches in Poughkeepsie—Christ Church, the Rev. A. G. Cummings, rector; Holy Comforter, the Rev. C. A. L. Strombom, rector, and St. Paul's, the Rev. I. Goddard, rector.

There is no special Church society, and while Church relations with the Y. W. C. A. are very satisfactory, the president this year being a Churchwoman, "special denominational interests" are not encouraged. Every Lent, however, our girls come together late in the evening in one of the halls and read the evening service, at which there is always a good attendance; and this year they held for the first time a corporate Communion for Church students at Christ Church early in the term, which was well-attended.

Smith College

Smith College, at Northampton, Mass., has sixteen hundred and seven students, of whom three hundred and sixty are members of the Church. It presents several special advantages for our girls, as there is no college chapel service on Sunday morning, and St. John's Church (the Rev. Andrew F. Underhill, rector) is situated on the border of the college campus. There is a Church Club, which holds its meetings monthly, after the Sunday evening service, and a good deal of parish work has been done for many years by different committees of the club—furnishing a choir to sing at Lenten week-day services, helping the poor in various practical ways, etc.

As the club meetings are held in the Parish House, there is no conflict with the Smith College Association for Christian Work, which tries to unite all the girls in its membership.

Sweet Briar College

This college for women, at Sweet Briar, Virginia, is one of the more recently established colleges for women, and numbers two hundred, of whom one hundred are adherents of the Church. The resident chaplain, the Rev. Thomas D. Lewis, is a clergyman of the Church, and holds on Sundays in the college auditorium (as there is as yet no chapel) a prayer-book service, with a Celebration of the Holy Communion about once a month. The nearest parish church is several miles away. The college is supposed to be undenominational, so Mr. Lewis is not free to give special Church teaching. There is a useful Christian Association, and the girls show a good deal of missionary interest.

PART V.

THEOLOGICAL EDUCATION IN THE CHURCH OUTLINE

1. Personnel of the Department of Theological Education.
2. The Field Covered by This Department.
3. The Recruiting of the Ministry.
4. The Preparation and Testing of Candidates.
5. Financial Aid of Candidates for the Ministry.
6. A Record of the Educational Attainments of Candidates.
7. The Theological Seminaries of the Church.

1. PERSONNEL OF THE DEPARTMENT OF THEOLOGICAL EDUCATION

Rt. Rev. F. A. McElwain, Chairman.

Rt. Rev. Edwin S. Lines.

Rev. Charles H. Boynton.

Mr. George W. Pepper.

Rev. William E. Gardner, General Secretary.

2. THE FIELD COVERED BY THIS DEPARTMENT

The Department of Theological Education seeks to bring to the general knowledge of the Church the importance of theological education, its present status and its needs.

There is no relation between this department and the various theological seminaries, any more than there is relation between the Department of Parochial Education and a parish. Each department of the General Board seeks by study and research to discover the best methods in religious education. The leaders of the institution, whether they be members of faculties or rectors of parishes, decide whether or no those methods will be applied.

The Department of Theological Education does not assume to be expert in the field of theological education. It seeks to associate experts, and from them win studies and statements that will raise the level of theological training throughout the Church.

The minister is the canonical teacher of the Church. It is his responsibility to administer the parochial unit in the educational life of the Church. This fact makes the scrutiny of all that concerns his preparation a fundamental responsibility of the General Board of Religious Education in its efforts "to unify and develop the educational work of the Church."

There are three active movements to-day that concern the ministry:

1. The Pension movement, which has the centre of the stage, aims to take the aged and infirm clergy, and those dependent upon them, out of the realm of charity, and make possible in every case a

minimum pension, and in many cases a pension in proportion to services rendered.

2. The second movement is for the increase of the ministry. The Provinces of Washington, of New England, of Sewanee, confronting a decreasing number of candidates, urge the clergy to present to the youth of their congregations the appeal for the ministry.

3. The third movement is for the standardizing of the educational requirements of the ministry. From Examining Chaplains and faculties of Theological seminaries, comes the plea that while the educational requirements for candidates for the ministry must be adjusted more closely to the needs of life, they must also be more clearly defined and made operative to a uniform degree throughout the Church.

Of these three movements the last is the least popular. To determine the subjects in which a candidate for the ministry should pass an examination, is technical. It makes no call on the sympathies and does not stimulate the imagination. The layman who would be quick to detect the failures of the clergy, and remain loyal to them in spite of their failures, will not lose much sleep over the "standardizing of the educational requirements for candidates for the ministry." And yet a little thought on the subject will convince one that the movements to pension and recruit the ministry can but work harm, unless there be a clearly defined standard by which a candidate's educational attainments are measured—and what is just as important, a standard by which the candidate measures himself.

From this point of view the aims and work of the Department of Theological Education are offered to the Church by the General Board, with the earnest hope that a sufficient sum of money can be secured to enable the Board to call a Director of the Department of Theological Education and commit to him the care of this work which is so urgently needed by the Church.

Money is also needed for the establishment in theological seminaries of chairs and fellowships in Religious Psychology, Child Study, Missions, Social Service and the essentials of parochial leadership.

The Department aims to study and suggest along the following lines:

1. The Recruiting of the Ministry:
2. The Preparation and Testing of the Candidate for the Ministry:
3. The discovery of and co-operation with all agencies that give financial aid in any form to candidates for the ministry: Societies; Scholarships; Fellowships.
4. Securing and maintaining for the use of the Bishops of the Church the essential facts concerning the educational attainments and dispensations of candidates for the ministry.
5. The listing of all Seminaries and Schools of Theology in the Church.

3. THE RECRUITING OF THE MINISTRY

Some dioceses are asking this question: Is the number of candidates adequate to the future needs of the diocese, or is the diocese living on the gifts of men from other dioceses?

Referring to page —, evidences are available of the decrease in the number of candidates in the Province of Washington. The fact that only 37 men were ordained to the Priesthood in the Province of New England during the triennium of 1910-1913, bears on its face evidence of an inadequate supply of men.

The Theological Department of the General Board of Religious Education believes that there is a close connection between the methods of recruiting the ministry and the preparation for the ministry. If definite requirements are devised, parents, teachers and pastors can appeal to the desire for achievement and large service and win the attention of the candidate.

The Board stands for those things in the preparation of the candidate which have such evident value in the improvement of society that they will win the co-operation of the parent and the pastor, in recruiting the ministry.

The organization and promotion of a movement for recruiting the ministry must not be sporadic, but permanent and carried on with the co-operation of the whole Church. Such a movement must be directed from a centre. From time to time those leaders most successful in recruiting in the Church must be brought together for conference on this subject, and from those conferences appeals must be issued that will reach and stimulate all the clergy of the Church.

The closest co-operation must be secured between this department and the Department of Collegiate Education, and both must promote the call of the Board of Missions for recruits from student life.

While the Department of Theological Education must depend upon the Colleges and Secondary Schools for assistance in this matter, it must bravely face the largest difficulty in recruiting the ministry, and that difficulty is with the parent and the pastor. Recruiting is frequently helped by mothers. Bishop Brent at the last General Convention said: "If to-day I am able to do aught in the Church of God as one of His chosen ministers, it is because I had a mother who gave me my vocation." Occasionally we find men in the ministry whose attention has been directed that way by their fathers, but that is rare. The Church is suffering because family loyalty to her life is not meeting the supreme test, which is the willingness of parents to see in the ministry high service to humanity and to God.

How can homes be led to see new values in religion? How can they be brought to face the necessity of Church maintenance? How can they be made to see that if the leaven of society is the Church, the family is the unit in that leaven and every attitude of mind and activity of life of the family is reflected in the efficiency, or inefficiency, of the Church?

Not only must there be a propaganda in the homes and among the clergy for the recruiting of the ministry, but there must also be an appeal made to the various Diocesan Conventions. These annual meetings of diocesan forces are supposed to deal with the essentials

of the Church's life. Aside from the Bishop's report of the number ordained to the ministry, there is no evidence in the proceedings of the Conventions that an adequate number of men for the future life of the Church is as essential as an adequate number of missions, parish houses and churches. The Theological Department aims to establish such methods as will cause every diocese to face this vital question. A few years ago the Diocese of Virginia, noted in the Church for its gifts to the ministry, set forth a plan by which many of the best-equipped young men of the diocese should have the call of the ministry placed before them by a committee representing the diocese. Responding to the suggestions of the General Board, Provincial Boards and Diocesan Boards are beginning to emphasize the importance of carefully conceived plans for the increase of the ministry.

At the present moment the Church's ministry is dependent upon those who "hear the call." That is but one of the methods of recruiting the ministry. The apostolic command, "Choose ye out among you fit men for the office of the ministry," puts part of the burden of selection on the Church; that means an organized effort to get a sufficient number of men in the ministry and those the best.

The Department has begun this work by inserting in the program for a Diocesan Board of Religious Education (see Part VII), and also in the program for a Provincial Board of Religious Education (see Part VI) suggestions as to the steps which these organizations should take in order to promote the wisest plans for the recruiting of the ministry. As the Diocesan and Provincial organizations become more efficient, the Central Board must co-ordinate their efforts, helping one section of the Church to avoid the failures of another, and strengthening one section of the Church by the successes of another.

However effective any Board may be in organizing methods for recruiting the ministry, the greatest force is the impression made upon youth by the need of the world and the Church's answer to that need. The best men and the numbers required will respond wherever and whenever the Church is meeting the needs of "all those who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity."

4. THE PREPARATION AND TESTING OF CANDIDATES FOR THE MINISTRY

The Minutes of the General Convention of 1913 show the following:

The House of Bishops having presented before it certain amendments to the Canons on Ordination, referred all matters pertaining to the questions of ordination of candidates to a special committee of five members to report at the next General Convention. This committee is composed of the Bishops of Vermont, Fond du Lac, South Carolina, Colorado and Western Michigan.

This committee is studying the present Canons on Candidates for Holy Orders and will probably present proposals for the revision of these Canons at the next Convention.

The Minutes of the last Convention also show:

That the Joint Commission on the Status of Theological Education reported to the General Convention that in its opinion: (1) The General Convention is too large a body to pass upon specific details in a necessarily changing theological curriculum; (2) that a temporary Commission, especially one whose membership is widely scattered, is necessarily inefficient; (3) that the problems involved in theological education are not only general, but local and not only specific, but related to all other educational problems.

As a result, the Commission recommended that instead of several commissions and boards, the Church would be better served by one Board of Education, "organized similarly to our present Board of Religious Education, with the jurisdiction as broad as its name." To that end the Commission concurred with the recommendation of the General Board of Religious Education that for Canon 55 a new Canon be substituted (the present Canon 57).

To carry out the above action of the General Convention, the Department of Theological Education of the General Board was organized at the meeting of the Board in Detroit, February 3, 1914, with the late Rev. William M. Groton, D.D., as chairman, and the following members: The Bishop of Newark, the Bishop Suffragan of Minnesota, Rev. Charles H. Boynton, D.D., George W. Pepper and Rev. William E. Gardner, D.D., General Secretary (ex officio).

Three lines of work have been followed:

1. Promoting through the Provincial Boards of Religious Education, conferences of Examining Chaplains, at or near the time of the Provincial Synods. Conferences have been held in the following cities:
Kansas City, Mo., the Province of the Southwest.
Newton, Mass., Province of New England.
New York City, Province of New York and New Jersey.
Sewanee, Tenn., Province of Sewanee.
Omaha, Neb., Province of the Northwest.
Richmond, Va., Province of Washington.
2. The investigation of the educational attainments of the 481 men who were ordained to the Priesthood in the last triennium. Questions concerning age at the time of ordination, and early education, were asked. The investigation sought also information concerning those who were dispensed, aided financially, graduates of secondary, collegiate and theological institutions.
This study is at present incomplete. Certain facts are given about it in later paragraphs.
3. The department is proposing plans for a conference on Theological Education, to be held at the time of the General Convention in St. Louis. In preparation for this conference, the department is securing from experts various opinions on the subjects which should enter into theological training, detailed definitions of requirements under each subject, the right proportion

of time that should be given to each subject, the making and use of a bibliography, and the part that standards might play in the training of the ministry.

This material will be provided in proof form. It is not for public use, but for the purpose of aiding in the study and discussion that should take place before the conference. This proof material may be had by all interested. Application should be made to the General Secretary.

5. FINANCIAL AID OF CANDIDATES FOR THE MINISTRY

What financial aid is the Church giving to candidates for the ministry? In other communions this subject forms a large part of the work of the various Boards of Education. In the Church there is no adequate statement of the various agencies.

The Department of Theological Education will make an attempt to gather the names of those organizations that aim to assist candidates for the ministry. It will also begin a study of the advisability of such aid. The question how far it is wise for the Church to pray that laborers may be sent into the harvest and then qualify that prayer in her acts by accepting only those who can care for themselves during preparation, is an open question. In these days of Student Relief Associations when it is said that every man who desires an education can secure one by his own efforts, the fact should be ascertained how far working by his own efforts inhibits the best preparation for the work of the ministry.

The Theological Department, in the list below, recognizes that it has only begun the gathering of information on financial relief for the candidates for the ministry. It hopes that diocesan agencies, schools and parishes will co-operate in order that the list may be made as complete as possible.

The aid given by the seminaries in the form of scholarships, free tuition and room rent has not been listed. The department hopes that this can be done with the co-operation of the seminaries at some future date.

List of Agencies in the Church Giving Financial Aid to Candidates for the Ministry

(This list is very incomplete because of the difficulties in gathering information. The Board hopes to win the co-operation of all agencies giving aid so that the total amounts given and the conditions under which the aid is granted may be known.)

The Protestant Episcopal Education Society in Virginia. Organized 1818. Rev. P. P. Phillips, Alexandria, Va., Secretary and Treasurer.

The object of this Society is the education, or aiding in the education, of such young men as in the judgment of said Trustees or their successors, or any Executive Committee duly appointed by them, shall seem expedient. The Society controls thirteen memorial scholarships, which are limited to students in the Theological Seminary in Virginia. It also has several memorial funds. It has aided about 900 men in

the ministry and has upon its list to-day 43 in the Seminary in Virginia and 16 in College. It grants to Seminary men \$275 a year and to College students \$230. Total liabilities, \$16,000. Income from investments \$11,670. The balance is made up by contributions from churches.

The above list of students includes those at the University of Virginia aided by the Skinner Scholarships, referred to in the next paragraph.

At the University of Virginia, the James H. Skinner Scholarships, eight, with an income of \$250 each. Founded in 1914, upon the bequest of James H. Skinner, of Staunton, Virginia. The holders must be persons who purpose to become ministers of the Protestant Episcopal Church in America, and desire to obtain a liberal education to that end. Preference is given to sons of ministers. Appointments are made upon the recommendation of the Trustees of the Protestant Episcopal Education Society of Virginia, and those holding these scholarships are pledged to continue their studies in the Virginia Theological Seminary.

The Evangelical Educational Society of the Protestant Episcopal Church, Philadelphia, Pa. Rev. S. Lord Gilberson, Church House, Philadelphia, Pa., General Secretary.

This Society, in granting aid, gives preference to candidates for Holy Orders who possess full literary qualifications and who are worthy on account of Christian character, high scholarship, vigorous health and natural energy and force. Securities and mortgages of this Society amount to \$98,401. Annual income from gifts and investments, \$14,610.

The Society for the Increase of the Ministry, Hartford, Conn. Rev. F. D. Hoskins, 86 Buckingham Street, Hartford, Conn., Corresponding Secretary.

This Society was organized in October, 1857, by seven clergymen and one layman, in the City of Hartford. The object of the Society is "to aid worthy postulants and candidates for Holy Orders in the Protestant Episcopal Church in acquiring a thorough clerical education." Scholarships have been granted to over 1,400 students, 22 of these have become bishops, three deans of theological seminaries. In the year 1915 it aided the following:

| | Scholars |
|-----------------------------------|----------|
| From the New England States | 16 |
| From the Middle States | 21 |
| From the Southern States | 4 |
| From the Western States | 9 |
| Total | 50 |

The Western Theological Seminary, Chicago, Ill.

Sufficiently endowed and supported to give every man not only free tuition, but also board and room, up to its present capacity of twenty-four students.

6. A RECORD OF THE EDUCATIONAL ATTAINMENTS OF CANDIDATES FOR THE MINISTRY

This department desires to secure the essential facts concerning the educational attainments and dispensations of candidates for the ministry.

At the present time there is no authorized agency in the Church by which record is made each year for the use of the bishops, of the number of candidates who have been dispensed and the subjects in which they have been dispensed, the number who have attained a college or a seminary course, the number who have been aided financially, and other information which, if recorded each year, would make possible a study of the progress or retrogression in the qualification of candidates for the ministry.

Such questions as who is to secure this information and where it is to be recorded and maintained, should be discussed and will be recommended for the deliberations of the conference at the time of the General Convention.

The Department has already attempted a careful study of the 481 men who were ordained to the Priesthood in the last triennium. The study has been done under great difficulties. In spite of the few years that have elapsed, it has been impossible to secure information. In some cases Bishops and Examining Chaplains have kept no records, in others they are lost, in others they have been refused. The Province of New England is the only Province that has completely co-operated with the office and sent the entire information needed. The following table will show at a glance the value of such information:

Province of New England

Study of Candidates for Ministry Admitted to Priesthood 1910-1913

| | |
|---|----|
| Total number | 37 |
| AGE: | |
| Below 30 | 12 |
| Between 30-35 | 11 |
| Between 35-40 | 5 |
| Over 40 | 4 |
| No age given | 5 |
| TIME BETWEEN ORDINATIONS: | |
| One year | 18 |
| Less than one year | 9 |
| More than one year | 8 |
| Incomplete replies | 1 |
| EDUCATION: | |
| Attended Church Secondary School..... | 5 |
| Attended College | 24 |
| Attended Theological Seminary | 28 |
| Attended no institution other than Public School | 3 |
| Financial assistance received by | 8 |
| Dispensations: 15 in Hebrew, 1 Greek, 1 Latin. | |
| Transferred from the Province, previous to July 1, 1915 | 11 |

THEOLOGICAL SEMINARIES

(Some of the following information was taken from the Hale Sermon by Rev. Wm. C. DeWitt, D.D.)

General Theological Seminary

The first organized movement towards institutional education of young men for the sacred ministry in this country appears to be that begun in the General Convention of 1814, upon the motion of the delegation from South Carolina, culminating in the opening of the General Theological Seminary in New York, in 1817. In 1820 it was removed to New Haven, but in 1822 was returned to New York, through the inducement of a large bequest. During a part of its history it was the object of jealousy and suspicion, largely the result of party spirit; but it has gone steadily on in a work that no other institution could do, furthered by the natural attractiveness of its location in the metropolis of America, by generous endowment, and by the commanding ability that has often distinguished members of its faculty. Its site is now in one of the poorer sections of the city—as, perhaps, it ought to be; but its buildings are of beautiful and massive architecture, grouped in a portion of the block known as Chelsea Square.

THE FACULTY

Acting Dean, Dr. Denslow. The Rev. William Jones Seabury, D.D., *Professor of Ecclesiastical Polity and Law*, 8 Chelsea Square. The Rev. Herbert McKenzie Denslow, D.D., *Professor of Pastoral Theology*, *Sub-Dean*, 2 Chelsea Square. The Rev. Charles Norman Shepard, D.D., *Professor of Hebrew and Cognate Languages*, *Secretary of the Faculty*, 9 Chelsea Square. The Rev. Charles Carroll Edmunds, D.D., *Professor of the Literature and Interpretation of the New Testament*, 4 Chelsea Square. The Rev. Loring Woart Batten, Ph.D., S.T.D., *Professor of the Literature and Interpretation of the Old Testament*, 3 Chelsea Square. The Rev. Arthur Prince Hunt, M.A., B.D., *Professor of Christian Ethics*, 5 Chelsea Square. The Rev. Arthur Whipple Jenks, D.D., *Professor of Ecclesiastical History*, 15 Eigenbrodt Hall. The Rev. Dickinson Sergeant Miller, M.A., Ph.D., Sc.D., *Professor of Christian Apologetics*, 4 Lorrillard Hall. The Rev. Francis Branch Blodgett, B.A., B.D., *Professor of Old Testament and Apocalyptic Literature*, 6 Chelsea Square. The Rev. Francis Joseph Hall, D.D., *Professor of Dogmatic Theology*, 418 West 20th Street. The Rev. William Henry Paine Hatch, Ph.D., D.D., *Professor of the Language and Literature of the New Testament*, 6 Chelsea Square. The Rev. Charles Homer Boynton, B.D., Ph.D., *Professor of Homiletics and Pedagogy in the Department of Pastoral Theology*, 129 Engle Street, Englewood, New Jersey. The Rev. Albert Francis Tenney, M.A., *Instructor in Elocution*, Pelham Manor, New York. Clement Rowland Gale, M.A., Mus.Bac. (Oxon.), *Instructor in Church Music and Organist*, 360 West 21st Street.

Protestant Episcopal Theological Seminary in Virginia

The conception of a theological seminary in Virginia dates back to the Diocesan Council of 1815, though the Education Society of Virginia—which was the active agent in establishing the seminary—was not incorporated until 1818. Upon invitation of the President of the College of William and Mary, the chair of Theology in that institution was utilized by the diocese from 1821 to 1823, when the theological class was removed to Alexandria. Upon the completion of its first building in 1827, it was removed to its present site—two and one-half miles from Alexandria, and six miles from Washington, on an elevation overlooking the Potomac.

THE FACULTY

Rev. Angus Crawford, M.A., D.D., *Dean of the Seminary*. Rev. Angus Crawford, M.A., D.D., *Professor of Hebrew and Oriental Languages and Literature*. Rev. Samuel A. Wallis, D.D., *Professor of Ecclesiastical Polity, Liturgics, Pastoral Theology, Canon Law, and Sunday-School Pedagogics, Chaplain to the Seminary, and Secretary of the Faculty*. Rev. Berryman Green, D.D., *Professor of the English Bible, Homiletics, Christian Ethics and Sociology*. Rev. Paca Kennedy, M.A., B.D., *Professor of Greek and New Testament Exegesis and Literature*. Rev. Wilbur Cosby Bell, A.B., D.D., *Professor of Systematic Divinity and Apologetics*. Rev. Wallace E. Rollins, B.A., B.D., *Professor of Ecclesiastical History and Christian Missions*. Mr. Willoughby Reade, M.El., *Instructor in Elocution and Music*.

Kenyon College, Bexley Hall

In the year 1824 Bishop Chase returned from a trip to England, where he had succeeded in collecting \$25,000 for the founding of "The Theological Seminary of the Protestant Episcopal Church in the Diocese of Ohio." Twice this sum—including all of the bishop's private property—was represented in the original plant. The buildings were so massive as to give rise to the suspicion that English money was building a fortress. Then, as now, the property was beautifully located near the town of Gambier. The corporate name was changed, in 1891, to Kenyon College. The theological school is known as Bexley Hall.

THE FACULTY

The Rev. William Foster Peirce, A.M., L.H.D., D.D., *President, Lecturer on Christian Antiquities*. The Rev. Hosea Williams Jones, D.D., *Dean of the Faculty, Professor of Ecclesiastical History, Church Polity, and Canon Law*. The Rev. Jacob Streibert, A.M., Ph.D., *Professor of Old Testament Instruction*. The Rev. David Felix Davies, A.M., D.D., *Professor of Dogmatic Theology, Moral Theology and Christian Evidences*. The Rev. Orville E. Watson, A.M., D.D., *Professor of New Testament Instruction, Instructor in Liturgics*. The Rev. George Franklin Smythe, M.A., D.D., *Professor of Homiletics*. The Rev. James Townsend Russell, *Instructor in Voice Training and Reading the Church Service*. The Rev. George Franklin Smythe, A.M., D.D., *Instructor in Religious Pedagogy*. The Bishop of Ohio, *Lecturer on Pastoral Theology*.

and the Book of Acts. The Bishop of Southern Ohio, *Lecturer on the Pastoral Epistles.* The Bishop Coadjutor of Southern Ohio, *Lecturer on the Church and Social Service.* The Bishop Coadjutor of Ohio, *Lecturer on Parochial Organization.* The Rev. Edwin A. White, D.C.L., *Lecture on Canon Law.*

Episcopal Theological School of Cambridge, Mass.

As early as 1831 a Divinity Class was begun in Cambridge. In 1836 a legacy of \$500 was left to be paid to a theological school when one should be founded. Thirty-one years elapsed before this legacy was made available; but in 1867 a layman of Boston added \$100,000 to it, and the school was incorporated, the entire Board of Trustees being then, as now, laymen of the Church. "Cambridge was selected for the site of the school in order to take advantage of the peculiar opportunities of the place for that grade of theological education which the institution was intended to impart." Its proximity to Harvard University, with which it is now affiliated, has helped the school attain the high intellectual position it now holds among the seminaries of the country. It is the second in point of wealth amongst our theological schools.

THE FACULTY

Rev. George Hodges, D.D., D.C.L., LL.D., *Dean, Professor of Homiletics and Pastoral Theology.* Rev. Max Kellner, D.D., *Acting Dean, Professor of the Literature and Interpretation of the Old Testament.* Rev. Edward Staples Drown, D.D., *Professor of Systematic Divinity.* Rev. Henry Bradford Washburn, A.B., B.D., *Secretary, Professor of Ecclesiastical History.* Rev. Hughell Edgar W. Fosbroke, D.D., *Professor of the History and Religion of Israel.* Rev. Warner Foote Gookin, A.B., B.D., *Assistant Professor of the Literature and Interpretation of the New Testament.* Mr. William Alden Paul, *Instructor in Voice Culture.* Mr. Richard Gilmore Appel, A.M., *Organist and Instructor in Church Music.*

Nashotah House

In 1841 James Lloyd Breck, William Adams, and John Henry Hobart offered themselves to Bishop Kemper to found an Associate Mission in his vast jurisdiction. "The root idea of the Mission was that of a religious house conducted on some approximation to that of a religious order." It was located on a site 27 miles west of Milwaukee, Wisconsin, in the midst of a beautiful chain of lakes.

From the first the training of men for the priesthood was a part of the work of the Mission, and in 1847 it was incorporated as a "College of Learning and Piety," under the name of Nashotah House. The square mile of land purchased by Dr. Breck is still held intact. The property has been greatly improved in the last five years. A generous bequest enabled the trustees, in 1911, to replace with better buildings the Clergy House and the seminary dormitories destroyed by fire in 1910, and at the same time to add a much-needed library building. The teaching staff has also been increased. In the seminary and in the Preparatory School, together, there are at present about fifty students.

THE FACULTY

Rev. Edward A. Larrabee, D.D., *Dean, and Professor of Homiletics and Pastoral Theology*. Rev. Howard B. St. George, D.D., *Professor of Liturgics and Ecclesiastical History*. Rev. Charles W. Coit, B.D., *Professor of New Testament Exegesis*. Rev. Howard C. Ackerman, B.D., *Professor of Hebrew and Old Testament*. Rev. M. Bowyer Stewart, M.A., B.D., *Instructor, Dogmatic and Moral Theology*. Rev. A. A. Ewing, B.D., *Instructor in Elocution*. *Preparatory Department Instructors*—Rev. A. Parker Curtiss, *Warden*, and the Rev. Lyford P. Edwards.

Berkeley Divinity School

This institution, continuing a theological department organized at Trinity College in the year 1849, was chartered and located at Middletown in 1854. The founder was the Rt. Rev. Dr. John Williams, fourth Bishop of Connecticut; and he was for forty-five years, until his death in 1899, its dean, guiding and shaping its work and taking a large part in the labor of instruction. His personality was deeply and graciously impressed upon this seminary, in its scholarship and also in its administration. Its traditions are among the happiest in the annals of our Church's educational work.

THE FACULTY

Rev. Samuel Hart, D.D., D.C.L., LL.D., *Dean, Professor of Doctrinal Theology and of the Prayer Book*. Rev. William Palmer Ladd, B.D., *Professor of Church History*. Rev. Anthon Temple Gesner, M.A., *Professor of Ethics and Evidences, with charge of Pastoral Theology*. Rev. Charles Baker Hedrick, B.A., *Professor of Literature and Interpretation of the New Testament*. Rev. Hervey Boardman Vanderbogart, B.D., *Professor of Hebrew and Cognate Languages*. Rev. Albert Francis Tenney, M.A., *Instructor in Elocution and the Use of the Voice*. William Butler Davis, Ph.B., *Organist and Instructor in Church Music*.

The DeLancey Divinity School

The DeLancey Divinity School is the successor of a Diocesan School begun in April, 1850. In 1866 the school was renamed by Bishop Coxe "The DeLancey Divinity School," in memory of the Right Rev. William Heathcote DeLancey, D.D., LL.D., D.C.L., first bishop of Western New York, who gave a large part of the original endowment of about \$22,000. The present endowment is about \$62,000.

The school seeks to prepare for Holy Orders students whose circumstances do not admit of their entering the larger seminaries of the Church. These are chiefly of three classes: (1) Those coming from the business world, (2) those coming from the ministry of other religious bodies, and (3) those more or less dependent on secular occupations while pursuing their studies. Of the clergy who have received training in this school, there are four bishops and many well-known priests.

The lectures for each year are held in the second week of each month, from October to May, inclusive.

THE FACULTY

Trustees, The Diocesan Board of Education. Warden, The Rev. Thomas B. Berry, S.T.D., 60 Park Place, Geneva, *Librarian*. Lecturers, 1914-1915: The Rev. G. F. J. Sherwood, B.D., Buffalo, *Literature and Interpretation of the Old Testament*. The Rev. P. W. Mosher, M.A., Niagara Falls, *Literature and Interpretation of the New Testament*. The Rev. John B. Hubbs, D.D., D.C.L., Geneva, *Christian Evidences and Ethics*. The Rev. A. Sprague Ashley, B.A., Hornell, *Dogmatic Theology*. The Rev. Thomas B. Berry, S.T.D., Geneva, *Ecclesiastical History*. The Rev. George M. Irish, B.D., Lancaster, *Church Polity and Law*. The Rev. G. Sherman Burrows, B.D., North Tonawanda, *Liturgics, Homiletics and Pastoral Care*.

Divinity School of the Protestant Episcopal Church in Philadelphia

Through the efforts of Bishop Alonzo Potter (beginning as early as 1846, resulting in the organization of an "academy" for the instruction of Candidates for Holy Orders in 1857), the Divinity School in Philadelphia was finally incorporated in 1862. That the school was not intended to be of merely local influence was indicated by the names of the incorporators, including the Bishops of Delaware, Massachusetts, and Maine. It is particularly remarkable for the large number of its graduate students pursuing courses leading to higher degrees.

THE FACULTY

Rev. George G. Bartlett, *Dean, and Professor of Homiletics and Pastoral Care*. Rev. Lucien M. Robinson, S.T.D., *Professor of Liturgics, Church Polity and Canon Law*. Rev. James Alan Montgomery, Ph.D., S.T.D., *Professor of Old Testament Literature and Language*. Rev. Andrew D. Heffern, D.D., *Professor of New Testament Literature and Language*. Rev. George C. Foley, S.T.D., *Professor of Systematic Divinity*. Rev. Joseph Cullen Ayer, Jr., Ph.D., *Professor of Ecclesiastical History*. Rev. Royden K. Yerkes, D.D., *Instructor in Old Testament Literature and Language, and in the History of Religions*. Rev. George William Douglas, D.D., *Special Lecturer in the Department of Church Polity*.

University of the South

In 1857, the clergy and laity of the Southern dioceses of the Protestant Episcopal Church (Bishop Leonidas Polk, of Louisiana, being the prime mover in the enterprise) founded the University of the South. It was the deliberate choice of a considerable assemblage of interested Churchmen, that the site should be on a high elevation in the country, rather than in or near a city. Sewanee, Tenn., was selected. The Civil War practically wrecked the project, when hardly more than begun; but in 1867 the University was reopened on a small scale. The theological department was inaugurated in 1873, but more fully organized in 1878. The heroism of its struggle against the poverty into which its constituents were plunged by the war, together with its really splendid attainments, both in property and scholarship, are worthy of the admiration of the Church.

THE FACULTY

Very Rev. Cleveland Keith Benedict, B.D., D.D., *Dean, and Professor of Pastoral Theology and Homiletics*. Rev. William Porcher DuBose, M.A., S.T.D., D.D., *Dean Emeritus and Professor Emeritus of Exegesis and Moral Science*. Rev. Thomas Allen Tidball, D.D., *Professor Emeritus of Ecclesiastical History and Lecturer in Early English and American Church History*. Rev. William Haskell DuBose, M.A., *Professor of Old Testament Language and Interpretation, and Ecclesiastical History*. Rev. H. L. Jewett William, B.A., B.Litt., *Professor of New Testament Language and Interpretation*. Rev. James Bishop Thomas, Ph.D., *Professor of Systematic Divinity, Church Polity and Liturgics*. Thomas Pearce Bailey, Ph.D., *Acting Professor of Philosophy and Apologetics*.
Professor of Ecclesiastical History.

Seabury Divinity School

The foundation of Seabury Divinity School was laid when, in 1858, the Rev. James Lloyd Breck came to Faribault, and with his co-laborers in the mission field began the work of educating men for the ministry of the Church in the West. Chiefly through the efforts of Dr. Breck, funds were secured in the East, and Seabury was established. Through the efforts of Bishop Whipple the present endowments were secured, thus enabling the school, not only to carry out the plans of the founders, but also to widen their scope, so that the school to-day educates candidates for Holy Orders from all parts of the country, who labor in all parts of the world.

THE FACULTY

Right Rev. Samuel Cook Edsall, D.D., *President and Lecturer on the Pastoral Office*. Rev. Frederick Ferdinand Kramer, Ph.D., D.D., *Warden and Professor of Old Testament and Homiletics*. Rev. Charles Augustus Poole, S.T.D., *Professor of Ethics and Apologetics*. * Rev. Elmer Emery Lofstrom, B.A., B.D., *Professor of New Testament Language and Exegesis*. Rev. George Clinton Tanner, D.D., *Professor of Liturgics*. Rev. Irving Peake Johnson, D.D., *Professor of Church History and Polity, and Canon Law*. Rev. James H. Young, *Professor of Systematic Divinity*.

Kansas Theological School

The conception of this school originated in the mind of Bishop Vail as early as 1869. The school was opened in 1876, with two students.

Bishop Millspaugh has made the following statement concerning the school:

"We have in Topeka a building worth about \$12,000, and out of debt. We have connected with this institution, as instructors, men who give two weeks in the Advent and Easter season for lectures and examinations. Below are the names of these instructors.

"There are to-day connected with the institution fifteen students.

* Deceased.

The students study in the field, where they have little missions which give them their support. They come up twice a year for lectures and examinations. We fill out the requirements of the canons.

"After these men have been candidates for a year and are able to pass their examinations for deacon's orders, they are ordained to the diaconate, after which they must prepare for priest's orders. Some of our men are able to pass their examinations for priest's orders after having been candidates for three years, but more frequently it takes a longer time. There have been men who have studied for as much as nine years, before they have been able to pass their examinations for priest's orders.

"I say, without hesitation, that while our students may not compare with those who have given the full three years to a seminary, as to superior attainments in theology, they compare most favorably with any of our men in the seminary as to the ability of a pastor and the work."

THE FACULTY

Rt. Rev. Frank R. Millspaugh, D.D., *Liturgics and Canons*. Rt. Rev. Francis Key Brooke, S.T.D., *Old Testament in English and Homiletics*. Very Rev. J. P. deB. Kaye, *Divinity and the Creeds*. Rev. P. B. Peabody, *Greek Exegesis and the New Testament*. Rev. R. H. Mize, *New Testament in English*. Rev. Creighton Spencer, *Church History*. Rev. F. C. Ruffle, *College Studies for such preparation as is necessary*.

Bishop Payne Divinity School

This institution, located at Petersburg, Va., was founded in 1878 and incorporated in 1884, "for the purpose of educating colored persons for the Ministry of the Protestant Episcopal Church." It has been materially assisted by the Virginia Theological Seminary, and stands as the product of the Diocese of Virginia. It is the only remaining seminary for the colored people offering a full theological course under the control of the Church in America. Seventy-three alumni have been advanced to the ministry of the Church.

THE FACULTY

Rev. C. B. Bryan, D.D., *Principal*. Rev. F. G. Scott, D.D., *Vice-Principal, and Professor of New Testament in Greek, the English Bible and Christian Ethics*. Rev. F. G. Ribble, M.A., *Secretary of the Faculty, and Professor of Theology, the Prayer Book, Hebrew, Ecclesiastical Polity*. Rev. Flournoy Bouldin, *Professor of Biblical and Ecclesiastical History, Evidences, Pastoral Theology, Homiletics, Sunday-school Pedagogy and Sociology*. Rev. Samuel Whitmore Grice, B.D., *Warden, Professor of Latin, Greek, Philosophy, History and English*.

Western Theological Seminary

This is one of the few Church seminaries that have started on a relatively strong footing. Through the liberality of one layman, Dr. Tolman Wheeler, the institution was incorporated in 1883, with an estate pledged to the value of about \$300,000. It was opened in 1885 under the deanship of Bishop W. E. McLaren. Five neighboring

bishops joined in the plea for a charter, marking it, as was the intention of its founders, a general rather than a diocesan seminary. Its reorganization in 1905 indicated a recognition of the changed requirements on the part of the Church in the West concerning theological education.

THE FACULTY

Rev. William Converse De Witt, S.T.D., *Dean, and Professor of Pastoral Theology and Homiletics, and Lecturer in Pedagogy.* Rev. Samuel A. B. Mercer, Ph.D., *Professor of the Literature and Interpretation of the Old Testament.* Rev. Burton Scott Easton, Ph.D., D.D., *Professor of the Literature and Interpretation of the New Testament.* Rev. Theodore Bogert Foster, B.A., *Professor of Dogmatic Theology, and Lecturer in Christian Evidences and Apologetics, and Moral Theology.* Rev. Leicester Crosby Lewis M.A., B.D., *Professor of Ecclesiastical History, and Lecturer in Liturgics, Ecclesiastical Polity and Canon Law.* Rev. Graham Taylor, D.D., LL.D., *Instructor in Christian Sociology.* Rev. Frederick G. Budlong, B.A., *Instructor in Reading and Interpretation.* Rev. Charles Pomeroy Otis, B.A., *Fellow, and Instructor in New Testament Greek.* Rev. Burton Scott Easton, D.D., *Librarian.* Mr. William Eckman, *Assistant Librarian.*

Church Divinity School of the Pacific

The school was founded by Bishop Nichols of California and was opened on St. Luke's Day, 1893. It first stood upon a lot of land in San Mateo, the gift of the late George William Gibbs of San Francisco, who added an endowment fund of \$20,000. An Eastern layman also gave \$20,000 to the endowment. In 1911 the school was moved to the Cathedral Block in San Francisco. It is hoped that in the very near future the school may be adopted by the Synod of the Province of the Pacific and may be incorporated as such. During its twenty-three years of history the school has sent alumni into the dioceses of New York, Philadelphia, Newark, Long Island and Ohio, and into nearly all of the dioceses of the Province of the Pacific, and in the foreign fields of China, Japan and Tonga, over sixty alumni in all.

THE FACULTY

Rt. Rev. William Ford Nichols, D.D., *Bishop of California, Dean, Liturgics and Church History;* Rev. James Otis Lincoln, M.A., *New Testament Language and Literature, Homiletics;* Rev. Herbert Harry Powell, D.D., Ph.D., *Apologetics and Systematic Divinity;* Rev. Francis Clark Murgotten, M.A., *Hebrew, Old Testament and Pedagogy;* Very Rev. J. Wilmer Gresham, D.D., *Associate Professor of Church History.*

PART VI.

EDUCATION IN THE PROVINCE

1. PROGRAM FOR A PROVINCIAL BOARD OF RELIGIOUS EDUCATION

(Attention Is Called to the Co-ordinate and Supplementary Program for a Diocesan Board of Religious Education on Page 207)

In the organization of a Provincial Board of Religious Education, it would be wise to avoid, during the initial period, any attempt at a complete organization. Organization of a Provincial Board should be guided by the immediate needs. The Board should ever have in mind the necessity of readjustment and the creation of new lines of work as dictated by conditions. In all forms of educational organization to-day, the spirit of experimentation rules. This spirit should be as operative in the Church as it is in secular education.

I. The Possible Task of a Provincial Board; with Illustrations

A Provincial Board of Education should:

1. Survey, study, and standardize the educational forces of the Church within the Province.

In the Province of the Mid-West, the Synod began by ordering a Survey of Religious Education in the Province. On the basis of the findings of this Survey, it was advised that the Provincial Board should standardize a plan for two types of the small Sunday-school and recommend to each Diocese and to the missionary authorities the adoption of this standard in the working of such schools.

In six of the Provinces conferences have been held to consider uniform standards in the examination of candidates for the ministry.

2. Treat Religious Education as a unit, aiming to establish a constructive and cohesive process, which shall bring into definite mutual relationship and dependence the separate efforts now made in the home, the Sunday-school, the Church secondary school, the public school, the college, and theological school.

Under present conditions any boy or girl who is sent, say at twelve years of age, to a boarding-school, suffers a distinct loss in religious training because of the transfer, if this means leaving a parish Sunday-school where a constructive educational plan covers the years between 5 and 20; for religious instruction in most schools and colleges is as yet both inadequate and unrelated to any other unit. Yet we are looking to men and women with just such advantages in higher secular education to carry on the Church. How long must their advantage in secular training be had at the cost of efficiency in religious training?

3. Provide initiative and leadership in the Province in the practical application of better principles of Religious Education, stimulating Diocesan Boards, institutions, committees, and individuals to larger constructive plans, and more efficient action.

Provincial Boards should encourage the different Diocesan Boards that may exist in a single state to co-operate in educational interests which concern the whole state, as for instance the religious training of Church students at a State University.

In the Province of New York and New Jersey, the Board has taken initiative in establishing two typical "Demonstration" Schools, one urban and one rural, so that the Province may receive the benefit of the best results in Sunday-school work.

In the Province of Washington, the Board takes the initiative in encouraging the Diocesan Boards to establish a series of Summer Schools for Teacher Training and other educational interests of the Church.

4. Organize and develop, as its own first-hand work, undertakings whose interests cover more than one Diocese. This is especially the case in the higher grades of Religious Education, such as relate to Church secondary schools, universities, seminaries, candidates for the ministry, etc.

For example, in the effort of the Church to reach the college student, the Provincial Board may secure from rectors definite information about prospective college students before they have left their home parishes. The Board may convey such information to the rectors, or other persons, in charge of the work of the Church in the various colleges of the Province, and thereby materially assist in bridging the gap between the home and college parish.

5. Stimulate and urge Diocesan Boards to assist in promoting definite standards common to the Province in Religious Education, especially in matters pertaining to the Home, the Parish, or the Sunday-school, and to broaden their interest in the whole field of Religious Education in the Church.

When some leader in Diocesan work is called away to another field, the Diocesan Board which he leaves may need the encouragement and support of the Provincial Board in continuing and expanding its work.

It is especially easy for any local Board to become limited to its own interests, and indifferent to the wider horizon of the whole movement of the Church.

6. Act as an educational clearing-house for the Province, ascertaining valuable methods in use in various sections of it, and making them available to all educational workers of the Province.

This function becomes especially prominent in the arrangement of programs and educational demonstrations in connection with meetings of the Provincial Synod. At such times both the needs and accomplishment peculiar to the Province should be brought into clear view and assisted by effective discussion.

7. Act as an auxiliary to the General Board of Religious Education (see Canon 51, Section VI), in endeavoring to spread the ideals and practical plans of the Board, reporting to it the local conditions and needs of the Province, and assisting to make known the general educational plan of the Church.

Definite place should be given in the discussion of Provincial work and the arrangement of Provincial programs for explaining and promoting the policies and the financial needs of the General Board of Religious Education.

II. A Provincial Commissioner of Education

Each Province should secure the time and energy, in part or whole, of an expert leader in education. This leader should be the administrative officer of the Provincial Board or Commission on Religious Education. If such an officer is impossible, the Board or Commission should concentrate responsibility in heads of committees.

III. Organization

Beside the usual officers, there should be standing committees. Some of these committees should be formed in accordance with the four interests or types of work of the General Board. Any such committee might contain members from without the Provincial Board.

1. Under Parochial Education, there might be the following committees:

A. Committee on Sunday-schools.—This committee should deal with such questions as, What is the educational efficiency of the Sunday-schools of the Province? Does it increase or diminish? The answer to these questions should be ascertained by some process of measurement: (a) By statistics; (b) by the comparison of various types of educational organization within the Diocese (Sunday-school Commissions, Boards of Education, etc.).

This committee should be charged with the development of Teacher Training in the Province, and the promotion of Summer Schools. Sub-committees may be appointed for these special tasks.

With the aid of the Provincial Board of Missions and under the directions of the Diocesan Bishops, this committee might consider the organization of Sunday-schools in unoccupied fields.

B. Committee on Religious Nurture in the Home.—This committee should search out all methods of Religious Nurture in the Home which are advocated by the General Board or followed in any Province or Diocese, making these available to the various Diocesan Boards within the Province, and pressing them upon their attention.

C. Committee on Religious Element in Public Education.—The Provincial Board should be keen to assist, as a Province, any effort to place religious instruction in relation to Public education. It will be some time before this great problem is adequately solved, but the solution will be hastened if contiguous Dioceses under Provincial leadership will combine in bearing the expense of experimentation. A successful method having been found in one Diocese can then be applied to other Dioceses. The committee should watch carefully the development in local institutions of such systems as the "Gary Plan," the "Colorado Plan," etc.

2. Under Secondary Education there should be a Committee on Church-schools.

This committee should ascertain the location and number of Church-schools in the Province. It should deal with their need of support, create standards by which they should be judged and urge all efficient schools upon the attention of parents. Some Provincial Boards might promote such Church-schools as would meet the needs of those Church families who require inexpensive Church School training for their children. We recall Bishop Brent's plea at the General Convention for the Church School that would reduce its expenses and "do away with some of the paid service of the school, letting the children do that measure of work which in itself would be a liberal education."

3. Under Collegiate Education there should be a Committee on College and University Work.

This committee should secure a complete list of colleges and universities in the Province with definite information regarding conditions in each college or university, and should know what methods are being used to prosecute the work of the Church among students.

It should discover possibilities of Diocesan co-operation in the student work of the Province, and should unify the various Diocesan agencies at work for students.

The committee should encourage the Provincial Board to exert its influence in securing, in the student work, well-equipped workers, both men and women, and in selecting proper men for rectors for collegiate parishes.

A definite plan should be formulated by which information about students going to college might be given to rectors or others in charge of the Church's work in the various colleges.

The Provincial Committee should co-operate both with the Diocesan Committees and with the Collegiate Department of the General Board.

4. Under Theological Education there should be:

(a) A Committee on the Increase of the Ministry.—This committee should deal with such questions as: How many men in college from the Province are intending to go into the ministry? What Diocesan methods have been formulated within the Province for calling the attention of men to the ministry? How can these methods be applied in other Dioceses? Is the number of candidates within the Province in proportion to the future needs of the Province, or, in other words, is the Province soon to be living upon the lives of men given by other Provinces? Does the Province as a whole care to consider any method of assisting men financially?

These and other subjects could profitably receive such attention and study as would produce results valuable to the whole Church.

(b). Committee on Theological Schools.—If there are any theological seminaries in the Province, this committee might lead the Board to give them such co-operation as seems advisable.

With the growth of religious education in state universities, there is bound to be a movement for the creation of training schools for religious workers in or near universities. Such movement might be placed under the consideration of this committee.

This committee should make an effort to organize the Examining Chaplains of the Province. In the Province of Washington, it includes representatives of the Examining Chaplains from the various Dioceses.

(c) Committee on Finance.—This committee should estimate the wealth of the Province and should use its efforts to secure from those Churchmen who have large means and are anxious to benefit the Church and the nation with their wealth, gifts and endowments for educational work. This committee should, in consultation with the various departments of the Board, ascertain the budget necessary for effective work.

IV. Concerning Statistics

At each Provincial Synod the Provincial Board of Religious Education should present a report in which accurate statistics would give a view of the total educational resources of the Province. The following are some of the items that should be tabulated:

The number of Sunday-school scholars and teachers; cost per scholar.

The number of secondary schools, scholars, teachers, endowments; cost per scholar.

The number of students taking college or university work.

Number of candidates for the ministry.

Number of men from Province in theological seminaries.

Names of colleges and universities with number of Churchmen enrolled in student body and faculty.

Description of all work done by the Church in connection with the colleges and universities.

Names and addresses of all leaders of education within the Province, members of Boards of Education, Sunday-school Commissions, Trustees of Educational Institutions, etc.

Accurate figures in regard to educational work, total amount of money spent in each Diocese for various lines of educational work; total for the whole Province.

The above are only suggestive.

Standards

The following are suggestive heads under which education in the parish could be studied by the Provincial Board and developed in co-operation with the Dioceses:

1. What is a standard?
2. What standards has the General Board of Religious Education set?
3. What standards have Dioceses set?
4. How do they work in each case?
5. What should the Province do about standards?
6. Where would standards help?
7. How should they be determined?
8. What should the Dioceses do?
9. Can a marking system be devised?

Statistics

1. What uniform statistics can we get?
2. What is the best method of securing them?
3. What statistics will best measure efficiency?
4. What statistics have we available now?
5. Ask one man to get information and prepare suggestions.

Teacher Training

1. What are Diocesan Boards doing?
2. How far can the correspondence method be used?
3. How many parochial classes are there?
4. What efforts to establish:
 - (a) City Schools.
 - (b) Diocesan Schools.
 - (c) Extension Classes.
 - (d) Parochial Classes.
5. What method of reaching teachers of a Diocese direct?
6. What distribution of literature is possible?
7. How to secure an enrollment of teachers under training.
8. Can a system of credits for trained or experienced teachers be devised?
9. Possibility of a survey of the teaching force of the Province.

Home Nurture in Religion

1. Can Parochial movements for better religious nurture in the home be instituted?
2. How many schools have Home Departments? Font Rolls?
3. Can a campaign for Home Departments be pushed?
4. Can the plan of a Parents' League be launched?
5. What literature is available?
6. Could any publication be started in this line?
7. What efforts are under way to reach and affect the home, through the Sunday-school or otherwise?

Efficiency Measures

1. The time element in the Sunday-school.
2. Clearing the track for the teacher in the Sunday-school session.
3. The money end of the Sunday-school.
4. The text-book question.
5. The Sunday-school Faculty and its function.
6. Training teachers.
7. Home co-operation.

A Survey of Parochial Conditions

1. A study of the educational efficiency of the average parish in the Province.
2. How many communicants are produced out of the parish? How many leaders?

3. What becomes of Sunday-school output?
4. What proportion of the Sunday-school is brought to maturity, and with what results?
5. What educational processes beyond the Sunday-school are going on in the parish?

2. REPORTS FROM THE EIGHT PROVINCIAL BOARDS

a. The Province of New England

The Synod of the Province of New England acts as the Provincial Board of Religious Education, and appoints the following Commission on Religious Education:

| | |
|---|--------------------|
| Rt. Rev. J. DeW. Perry, D.D., 10 Brown St..... | Providence, R. I. |
| Rt. Rev. T. F. Davies, D.D., 1154 Worthington St... | Springfield, Mass. |
| Rev. C. P. Mills, 1 Joy St..... | Boston, Mass. |
| Rev. F. H. Sill..... | Kent, Conn. |
| Rev. John S. Littell, D.D., 147 Washington St..... | Keene, N. H. |
| Rev. F. E. Seymour..... | Wakefield, R. I. |
| Rev. H. P. Scratchley..... | Poultney, Vt. |
| Rev. E. J. Dennen, 1 Joy St..... | Boston, Mass. |
| Rev. Francis B. Roseboro, 226 York St..... | New Haven, Conn. |
| Rev. Artley B. Parson..... | Cambridge, Mass. |
| Mr. Robert H. Gardiner..... | Gardiner, Me. |
| Prof. Chauncey B. Tinker, 38 Vanderbilt Hall.... | New Haven, Conn. |
| Miss Ruth Coit..... | Cambridge, Mass. |
| Miss Edith M. Tufts..... | Wellesley, Mass. |

REPORT OF THE COMMISSION ON RELIGIOUS EDUCATION OF THE PROVINCE OF NEW ENGLAND

The Commission on Religious Education begs to report that immediately after its appointment it organized on October 29, 1914, by the election of Robert H. Gardiner as Chairman, the Rev. Frederick E. Seymour as Secretary-Treasurer. The resignation of Prof. McDonald was accepted with great regret and the Rt. Rev. J. D. W. Perry, Jr., D.D., was elected to fill the vacancy. Meetings of the Commission, each lasting a working day, were also held on February 3, April 26 and October 20, 1915, the Commission having had the advantage of the presence of Dr. Bradner of the General Board of Religious Education at the October, 1914, meeting, and of the Rev. Herbert Kelly, of England, in April. The average attendance at meetings was five.

A joint meeting was held at the meeting of October 29, 1914, with the Executive Committee of the Sunday-school Convention of the New England Department, and that Committee, having waived any right to continue as the Provincial Board of Religious Education under Section IV of Canon 57 of the Church, was appointed to serve as a Sub-Committee of the Commission, with supervision of the entire matter of Sunday-school Education, and it was authorized to call a

Sunday-school Convention, composed as provided for in Canon 57. The Sub-Committee has not as yet been able to call such a Convention. It was voted that the balance in the hands of the Treasurer of the Sunday-school Convention remain with this Sub-Committee for its use.

The Commission recommends the following:

Voted, that the General Convention of 1916 be asked to repeal Section IV of Canon 57 as inconsistent with the power given by Canon 50, Section VI to the Provincial Synod to act as or to provide for a Provincial Board of Religious Education.

The following appointments of Chairmen of Committees were made, each Chairman being authorized to appoint other members of such number as he desired:

Rev. C. P. Mills, Religious Nurture in the Home.

Rev. Frederick E. Seymour, The Religious Element in Public School Education.

The other members are:

Rev. G. R. Hazard, of New Hampshire.

Rev. Arthur Chase, of Western Massachusetts.

The Committee has collected some preliminary data but has not yet made a report.

Rev. Endicott Peabody, D.D., Secondary Schools.

The other members are:

Rev. William G. Thayer, D.D., of St. Mark's, Southboro.

Rev. Samuel S. Drury, D.D., of St. Paul's, Concord.

Rev. John S. Littell, D.D., The Increase of the Ministry.

The other members are:

Rev. F. H. Sill, O.H.C., of Connecticut.

Rev. C. C. Wilson, formerly of Vermont, now of Massachusetts.

Rev. E. J. Dennen, of Massachusetts.

Rev. F. W. Crowder, of Rhode Island.

Rev. E. D. Johnson, of Maine.

Prof. H. B. Huntington, of Brown University.

Rev. Artley B. Parson, of Massachusetts.

Prof. Tinker, of Dartmouth College.

Rev. William E. DeWitt, of Connecticut.

The Sub-Committee expects to request the clergy of New England to make a special effort during the December Ember season to urge the call to the ministry, not only upon boys and young men within their reach, but upon parents, whose co-operation would be so valuable, and whose indifference or opposition is so often a serious obstacle.

The Rt. Rev. J. D. W. Perry, Jr., D.D., the Rt. Rev. Thomas F. Davies, D.D., the Rev. A. B. Parson and Robert H. Gardiner were appointed a Committee on College and University Work.

The Rev. Lucius Waterman, D.D., was requested to act as the Chairman of a Committee on Examining Chaplains, and the Bishop of each Diocese was requested to appoint one of the Examining Chap-

lains to confer with Dr. Waterman and to take steps toward a standard of examinations and to report to this Commission.

The Chairman reported that he had paid over to the Treasurer of the Synod the sum of \$787, which had been collected toward the salary of a College Secretary.

The Commission recommends the passage of the following:

Voted, That the Treasurer of the Synod is hereby directed to pay such sums from time to time as shall be requested by the Commission on Religious Education or any officer thereof authorized thereto by the Commission for the compensation and expenses for work in the College and Schools of New England, provided that the total amount of such payments shall not exceed the amount in the Treasury specifically applicable for a New England College Secretary.

The Commission has adopted the following, suggested by the General Board of Religious Education:

Principles of Work.

The Provincial Board should survey and study the educational possibilities in the Church within the Province.

The Provincial Board as constituted by the Synod should have for its aim the supervision of that educational work within the Province which requires the co-operation of two or more dioceses.

The Provincial Board should be keen to ascertain all valuable methods in any section of the Province and make the same available to all the educational workers of the Province.

It should treat Religious Education as a unit and aim to relate the work done in the Home to that done in the Sunday-school, Church-school and Public-school. These processes thus begun in early youth should be completed in College, University and Theological School.

A Program for a Diocesan Board of Religious Education has been issued by the General Board. It carries within it many suggestions, the success of which depends upon provincial organization. This program is commended to the study of all members of Provincial Boards of Religious Education.

The Commission voted to urge the development of Diocesan organization according to the plan of the General Board of Religious Education. Copies of that plan may be obtained from the General Board or from this Commission.

The Commission elected the Rev. Harvey Officer, O.H.C., as College Secretary for two years beginning October, 1915, but unfortunately he was not able to accept.

The Commission has now elected the Rev. Artley B. Parson as College Secretary, but as the Commission is unable to pay a full salary even for one year, the Commission does not expect him to give more than such time as he can spare from the important and valuable work which he is already doing, especially at Harvard.

The Commission thinks that power should be given to increase its membership by adding such experts as may from time to time be found, and therefore asks that the Provincial Canons be amended by the addition to Canon 6 of the following sentences:

This Commission may fill vacancies in its membership and may add to its numbers. The terms of members so elected shall end at the same time as those of members elected by the Synod.

As stated above, a Sub-Committee was appointed on Standardization of Examinations for Holy Orders and the Rev. Lucius Waterman, D.D., of New Hampshire, kindly consented to act as its Chairman. One other member was appointed from each Diocese by its Bishop. The Committee was:

Chairman, Rev. Lucius Waterman, D.D.
 The Very Rev. F. L. Vernon, D.D., of Maine.
 Rev. H. F. Hill, D.D., of New Hampshire.
 Rev. H. P. Scratchley, of Vermont.
 Rev. Laurens McClure, of Massachusetts.
 Rev. C. E. Hill, of Western Massachusetts.
 Rev. Lester Bradner, Ph.D., of Rhode Island.
 Rev. W. A. Beardsley, of Connecticut.

The Committee met at Grace Church, Newton, Mass., on January 26, 1915, and adopted the following recommendations:

Recommendations which might be addressed to groups of Examining Chaplains under our present Canons.

1. That every body of Examining Chaplains should be organized by the choice of a Chairman, or President, and a Secretary. The two offices might be held by one person, as in Massachusetts.
2. That the examination in every subject should be conducted partly in writing.
3. That every candidate for Orders should be required (a) to read the whole of the English Bible within the space of one year before his examination for Deacon's Orders, and (b) to have a knowledge of the contents, authorship (or what may fairly be regarded as knowable about the authorship) of every book of the Old Testament and the New, and (c) that the examination on the Bible in English should be made very full and somewhat minute.
4. That in case of postulants who have not had College Greek and have had to prepare themselves for an examination in the Greek language and literature as a new subject, when time is precious, and when the whole object of the examination is that they should be shown to be able to read their New Testament in Greek later, New Testament Greek should be accepted, instead of Classical Greek, as the subject matter of the examination.
5. That the examination of a non-graduate postulant in Literary Qualifications should not fall below the standard of the College entrance examinations.
6. That somewhat full records should be kept by Boards of Examining Chaplains, the plan of the Diocese of Rhode Island being suggested as a model, and that all written papers of candidates should be preserved for the space of two years.

7. That a postulant or candidate who has failed to pass an examination in one diocese should not be admitted to a corresponding examination in another diocese within six months after his transfer thereto without consultation with the Examining Chaplains of the former diocese.
8. That candidates should always be reported as having "passed," or as not having "passed," apart from the report as to the details of the candidate's proficiency.

These recommendations were submitted to all the Examining Chaplains of all the dioceses and were approved in every diocese save that Rhode Island objects to 4 and part of 3, and Connecticut regards as unimportant some part of each of 1 and 4.

This Commission cordially approves these recommendations and suggests the following vote:

Voted, That the Synod recommends to the Examining Chaplains of the several dioceses the recommendations addressed to Examining Chaplains which are contained in the report of the Commission on Religious Education.

The Sub-Committee made the further recommendations which might be addressed to the General Convention:

1. That there be but one examination in each of the subjects "Religious Education" and "Constitution and Canons."

This proposal was approved in all the dioceses except Rhode Island, which asks that it be referred to the General Board of Religious Education.

This Commission recommends that it be so referred.

2. That in the examination of a candidate to be ordered deacon the examination in the Book of Common Prayer be declared expressly to be an examination "in the contents and use of the Book of Common Prayer."

This was approved in all the Dioceses and this Commission recommends the following vote:

Voted, That the General Convention be requested to amend Canon 4, Sec. II, [i], (c) so that it shall read, "The Contents and Use of the Book of Common Prayer."

3. That in the same examination the subject of "the English Language" shall be omitted. This was approved by six dioceses, but this Commission regrets that it is unable to concur with them unless it be provided that the candidate's ability to express himself in clear and idiomatic English shall be tested by the papers he writes in other subjects.
4. That it be permitted to a Bishop to accept the certificate or diploma of any seminary recognized by the Bishops of the Province in which it is situated in lieu of the Canonical examination, in whole or in part, as to learning.

As the dioceses were divided on this point, this Commission thinks that no action should be taken until greater unanimity is secured.

5. That the Commission on Religious Education should arrange for a meeting of Examining Chaplains every year in connection with the meetings of the Synod and endeavor to secure

the attendance of at least one Chaplain from each of the dioceses.

The Commission cordially approves this recommendation. An attempt was made to arrange for such a meeting at this session of the Synod, but it could not be managed. While it would be very desirable as tending to increase the value of the meetings of the Synod, it may be that it will be found, as it was this year, that the week days before and after the Synod are not practicable and that it would be better to select some other time.

The Commission expresses its cordial gratitude to the Sub-Committee and to their distinguished Chairman for the conscientious performance of their duties and their valuable report.

The Church in general seems to have paid little attention to Church or other boarding-schools for girls, or to girls in College, and the Commission is obliged to confess that, so far, it has done little but make a few inquiries about them. There is a Church Society in Smith College and a Church Committee in Mt. Holyoke College. There is a St. Hilda's Guild in Wellesley College and another in connection with Trinity Church, Boston, for the girls in the various schools and colleges of Boston. Under the auspices of the two last there was held in Boston last year a conference of representatives of Churchwomen from the various colleges in New England. Though small, it was felt to be very much worth while and it is planned to hold another the coming year. The College Conference for men which has been carried on for a number of years under various auspices was taken over this year by the College Committee of this Commission. These Conferences seem to be of great interest and value to those who attend them, whether graduates or undergraduates, but as a rule they are attended only by those men who are already in close touch with the Church Society or Brotherhood Chapter in the several colleges.

The Commission has not abandoned the hope that the Church in New England will some time recognize the paramount importance of an adequate presentation of Church teaching in the colleges and schools of New England. At present, and doubtless it will continue to be true as long as our family and parochial religion continues to be a mere conventional matter, neither parents, schoolmasters nor the home clergy, though there are exceptions, display much solicitude about the boy's religious life in college. They will not answer the requests, which are given all the publicity the Church papers afford, of the Brotherhood of St. Andrew for names and addresses of boys going to college in order that they may be put in touch with the Church there. And St. Hilda's Guild meets the same indifference to its efforts to keep girls in touch with the Church that they may be protected from the dangers of their new life away from home. The boy's parents seem to think it important that he should "make" a particular athletic team or club, but whether he makes or mars his spiritual life is a matter of little concern. Schoolmasters, as a rule, make little effort to follow their boys into college and to impress upon them in their new surroundings, free from the influence of home and parish and school, the definite practical teaching which they should

have received at school. The home clergy, engrossed with the many cares of parochial life, easily forget their responsibility for boys who have gone to college and are thus out of the daily life of the parish. The Commission has been more or less in touch with the various Church societies and Chapters of the Brotherhood of St. Andrew in the colleges for men, and, though they are by no means what they ought to be, the Commission is confident that they should be sustained and strengthened. Parents should be stirred by their pastors to a sense of their responsibility. One of the most serious difficulties against which the Church School has to contend is the worldliness, the ignoble ambitions, of parents. A boy at school should never be confirmed till the school authorities either directly or through the parochial clergy have discussed it with the parents. It would not be difficult to arrange that parents should be invited to the school for a day or two before the term begins for a time of prayer and discussion as to the relation of the boys to God. Schoolmasters might meet their boys in groups or singly once a term in their several colleges. Graduates might be taught to see that Freshmen are put at once in touch with the Church and to take the Freshmen with them to the Holy Communion at the beginning of the term. Though one great difficulty now is that graduates of Church schools hold aloof from the Church societies, each headmaster might well arrange at the beginning of the term for a corporate Communion of his boys in college, and then or at some other time he might urge them to share the Church life in the college.

If our Bishops could be relieved of the increasing burden of administrative details, the colleges would afford them an opportunity of unequalled richness for that personal leadership which is the thing that counts. Here are thousands of young men, for the most part filled, or not incapable of being filled, with noble aspirations, cut loose from home and parish and school, thrown in with all sorts of new companions and new ideas, determining, for good or ill, their future lives, responsive, with the generous enthusiasm of youth, to heroic leadership. This is especially true of the professional schools, which so far as we know, are almost entirely neglected by the Church, but which offer an especial opportunity to reach men who, after the excitement and confusion of college life, are sobering down to serious and fundamental thought. A Bishop who could devote a large part of his time to establishing and maintaining personal relations with the students in his diocese would reap a rich harvest for the cause of Christ and His Church.

Distressing statistics are published from time to time as to the prevalence among young men of immorality. There has probably been a considerable improvement in the morality of young men in college in the last generation, due in no small measure to the increased interest in athletics, and we note this with great satisfaction, but athletics do not fill the place of personal religion. The problem is exceedingly difficult and delicate, and much of the public discussion is unfortunate, to say the least. It should be dealt with in individual talks by parents, pastors or schoolmasters, or by physicians who

will treat it from the religious, as well as from the medical, point of view.

The fundamental difficulty is that personal religion no longer has the first place in our hearts. It is well said in Cardinal O'Connell's Pastoral Letter of August 15, 1915, on *The Child's Training*: "The present age is the era of luxury, and luxury ought to have no place in any life, least of all in the life of a child; it is certain to produce physical and moral weakness, to corrupt the noblest faculties of the soul and render its slaves fit only for pleasure. . . . Luxury and its accompanying influences wither the fortitude of the soul and make it incapable of patient industry and perseverance, but simplicity of life forms the Christian character and by wise discipline builds up that strength of soul that gives us the foundations of true life and forms the pillars of society." And again: "Idleness is purposeless frittering away of time, one of God's most precious gifts. Let them begin to value their lives as of inestimable worth; let them realize even now that God has given them something definite to do in the world and that He will hold them accountable for the use of His sacred gifts in the accomplishment of this purpose. Each hour idly spent brings its penalty and its quickest result is unhappiness. The busy are always happy. They who see high and noble purposes in life are too much occupied to be easily worried and disheartened." To the same effect is an article on *The Peacefulness of Being at War* in "The New Republic" for September 11, 1915, by Principal Jack of Manchester College, Oxford, who finds spreading in England "The peace of mind which comes to every man who, after tossing about among uncertainties and trying his hand at this or that, finds at last a mission, a cause to which he can devote himself, body and soul. At last he has something to live for; and though the living may be hard and costly he makes no complaint; all that is well repaid by the harmony which comes from the unitary aim of his life."

Do we always and everywhere present to our children and youth something nobler than a conventional and lifeless religion or a vague notion of the enhancement of life, which is no more than an aimless, shallow, thoughtless pursuit of pleasure? Youth will respond to the heroic appeal.

The road to the real enhancement of life is that marked out by our Lord. "He that shall lose his life for my sake, shall find it." If the world is not to sink back into barbarism, we must seek again the sole foundation on which we can build ideals which shall endure. And that is Christ. To the first gleam of intelligence in the child, through all the sacred opportunities of the home, at the meals which should begin with blessing that they may be the sacraments of the family life, in the family prayers, the lisping of the child at its mother's knee, to the maturing boy or girl in school or college, to the young man or woman settling down to the stern realities of life in the professional school, we must, if this republic is to endure, present Christ as the end and aim of life. We do not need instruction in methods. We need for ourselves the recognition of Christ as the Way, the Truth, the Life, transcending all else, and demanding all that we are, all that we have. If we would bring ourselves to look

at the King in His beauty, we too would be transfigured and the Light which lighteth every man would shine forth in us and lead our youth to that knowledge of Him in which standeth our eternal life.

The following table shows the apportionment of the General Board to the Province of New England, also the payments made by dioceses for three fiscal years:

| Diocese | Appor. | Amounts Paid | | |
|----------------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Connecticut | \$1,408.00 | \$162.80 | \$16.00 | \$120.28 |
| Maine | 132.00 | 66.00 | ..... | 132.00 |
| Massachusetts | 1,824.00 | 550.42 | 574.17 | 1,085.18 |
| New Hampshire | 136.00 | 83.75 | ..... | 67.00 |
| Rhode Island | 454.00 | 427.88 | 606.64 | 114.36 |
| Vermont | 116.00 | 58.13 | 58.13 | 58.00 |
| W. Massachusetts | 324.00 | 162.00 | 162.00 | 40.00 |
| Sunday School Convention.. | ..... | 50.68 | ..... | 17.82 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$4,394 | \$1,561.66 | \$1,416.94 | \$1,634.64 |

ONE OF A PROPOSED SERIES OF CHARTS SHOWING THE WORK OF RELIGIOUS EDUCATION IN THE PROVINCES PROVINCE OF NEW ENGLAND

| CONNECTICUT | MAINE | MASSACHUSETTS | NEW HAMPSHIRE | RHODE ISLAND | VERMONT | W. MAS'CHUSETTS |
|---|---|--|---|---|---|---|
| Diocesan Board—How Organized. | | | | | | |
| Canon XIV. Board shall be Bishop and Bp. Coad. or Suff. if there is one, and three persons appointed annually by Bp. and six clergymen and six laymen elected by Convention. | D. B. R. E. Bishop, four clergymen, and three laymen. | Canon II. Board of Bishop, the elected officers of S. S. Union; one delegate elected by each of the Local Branches, and six other persons appointed annually by Bishop; Educational Sec. seat but no vote. | D. B. R. E. with the Bishop of Diocese as chairman, an Exec. Sec. and six others. | Canon III. Five clergy and two laymen. Name "Committee on Christian Education." | Board of R. E. Bishop and three clergymen and three laymen. | Bishop and five clergymen and three laymen. |
| Is There an Educational Secretary? | | | | | | |
| No. | No. | Yes. | No. | Yes. | No. | No. |
| What Provision Is Made for Teacher-Training? | | | | | | |
| | | Diocesan Training School. Registration 1916, 54 students from 33 parishes. School plans extension courses to Parochial classes. | Plans interparochial classes and promotes correspondence courses. | Parochial classes under direction of committee. | | |
| What Provision for Support of Diocesan Board, Provincial and General Board? | | | | | | |
| Diocesan Board shall annually present to Convention an estimate of amount needed for work of Board for year; the Convention shall determine how this amount or such amount as it may approve shall be provided. | | | Conv. authorized the payment by the Treas. of the Dioc. of the G. B. R. E. of appointment of \$136. | Comm. shall report to the Convention an estimate for work of ensuing year; Conv. shall designate sum to be raised; the Committee shall apportion this sum or Parishes and Missions. The Comm. shall reappoint amount Parishes and Missions the amount apportioned this Dioc. by the G. B. R. E. | By vote of Conv. \$50 for G. B. R. E. | Offering to be taken in every Parish and Mission in Diocese, in the third Sunday in October, for Religious Education, and that the Diocesan Board be given the amount to apportion between its own work and that of the Provincial and General Board. |

| | | | | |
|--|---|---|---|--|
| Number of Sunday-schools. | | | | |
| 169 | 175 | 64 | 48 | 55 |
| Number of Teachers and Officers. | | | | |
| 2214 | 2853 | 300 | 1167 | 710 |
| Number of Pupils. | | | | |
| 17301 | 23056 | 1969 | 10087 | 5169 |
| Names of Church Schools. | | | | |
| Cheshire School, Kent School, Pomfret, Ridgefield, Rosemark Hall, Salisbury, St. Elizabeth, St. Margaret, Westover. | St. Mark's School. Groton School. | St. Paul's School. Froiderness School. St. Mary's School. | St. George's School. | Bishop Hopkins Hall. |
| Names of Colleges and Universities. | | | | |
| Yale Univ., New Haven. Trinity College, Hartford. Wesleyan Univ. Conn. Agric. School. | Harvard. Tufts. Mass. Inst. Tech. Boston Univ. Radcliffe. Wellesley. | Dartmouth. N. H. Coll. Agric. | Brown Univ. Rhode Is. State Coll. | Univ. Vermont and State Agric. Coll. Middlebury College. Norwich Univ. |
| Names of Theological Seminaries. | | | | |
| Berkeley Divinity Sch., Middletown. Hartford Theo. Sem. (Cong.). Hartford Theo. Sem. (Cong.). Yale Univ. Divinity Sch., New Haven. | Bangor Theol. Sem. (Cong.). Bangor. Episcopal Theol. Sch., Cambridge. Boston Univ. Sch. of Theol. (M. E.). Boston Eccl. Sem. (R. C.). Andover Theo. Sem. (Cong.). Harv. Univ. Div. Sch. (Non-Sec.). Newton Theol. Inst. (Bap.). Crane Sem. (Univ.). | | | Amherst. Mass. Agric. Smith. Mt. Holyoke. Williams. Clark Univ. |
| Names of Examining Chaplains. | | | | |
| Rev. Storrs O. Seymour. Rev. W. P. Ladd. Rev. James H. George. Rev. James Goodwin. Rev. Francis D. Hoskins. Rev. Oliver H. Raftrey. Rev. Wm. A. Beardsley. Rev. Henry Ferguson. | Rev. R. W. Plant. Rev. F. L. Vernon. Rev. E. D. Johnson. Rev. Edmund S. Rousmaniere. Rev. Francis E. Whittemore. Rev. Thatcher R. Kimball. Rev. Laurens MacLure. Rev. Frederick H. Steenstra. Rev. Ernest M. Paddock. | Rev. H. F. Hill. Rev. Wm. F. Patterson. Rev. W. P. Ladd. Rev. A. W. Jenks. Rev. Ino. A. Chapin. Rev. Wm. P. Niles. | Rev. Geo. L. Locke. Rev. Henry Bassett. Rev. Alva E. Carpenter. Rev. Lester Bradner. | Rev. Homer A. Flint. Rev. Henry P. Scratchley. Rev. Walter H. Bamford. Rev. Charles E. Hill. Rev. Ellis Bishop. Rev. John B. Whiteman. Rev. David Sprague. |

b. The Province of New York and New Jersey

The Synod of the Province of New York and New Jersey acts as the Provincial Board of Religious Education and annually elects, or the president appoints, a Commission on Religious Education, consisting of one bishop, one presbyter, two lay communicants and one representative from each diocese chosen by said diocese.

The Provincial Commission is organized to carry out within the province the plans and purposes of the General Board of Religious Education, as created by the General Convention. This organization was effected at the Provincial Meeting, held in the Church of the Holy Trinity, Brooklyn, N. Y., in December, 1914. The Commission is constituted with the following officers and committees:

President of the Synod, the Right Rev. Edwin S. Lines, D.D., Newark, New Jersey.

Chairman of the Commission on Religious Education, the Rev. Prof. Charles H. Boynton, Ph.D., Chelsea Square, N. Y.

Provincial Secretary for Religious Education, Rev. Wm. Walter Smith, M.A., M.D., 73 Fifth Avenue, New York City.

Recording Secretary, Rev. Rozelle J. Phillips, Syracuse, New York.

Corresponding Secretary, Rev. Oliver S. Newell, Glens Falls, N. Y.

Treasurer, Mr. W. R. Peters, 55 John Street, New York.

Member of the General Board of Religious Education, Rev. Prof. Charles H. Boynton, Ph.D.

Chairmen of Standing Committees:

1. Finance, Rt. Rev. Charles S. Burch, D.D., LL.D.
2. Training of Leaders, Rev. Charles H. Boynton, Ph.D.

Sub-Committees:

- (a) Instruction of Sunday-school Teachers, Rev. J. W. D. Cooper.
- (b) Summer Schools, Rev. Rozelle J. Phillips.
- (c) Demonstration School, Miss Abby Porter Leland, Ph.D.
3. Sunday-school and Christian Service, Rev. Edmund J. Cleveland.
4. Church Schools, Rev. Oliver S. Newell.
5. Religious Element in Public Education, Rev. Pascal Harrower.
6. Work in Colleges and Universities, Mr. Charles D. Bostwick.
7. Ministry and Theological Instruction, Rt. Rev. Charles S. Burch, D.D.
8. Home Nurture in Religion, Rev. Thomas A. Conover.
9. Publicity, Rev. Herman Lilienthal.

Regular meetings have been held in Brooklyn, N. Y., December, 1914; Elizabeth, N. J., April, 1915, in connection with the Convention of the Diocese of New Jersey, where the members of the Board were entertained as guests at the annual dinner of the Church Club of the Diocese; at the Synod House of the Diocese of New York in October, 1915.

The treasurer's report shows our receipts since October 21, 1914, with previous balance, to have been \$968.80, disbursements \$415.93,

and a balance of \$552.87 on hand, January 1st, 1916, which is in large part pre-empted by tasks already in mind. It should be understood, however, that in work undertaken we cut our garment according to our cloth, and not at all in proportion to the pressing needs and possibilities that lie before us. We would do more if funds were available. We will do all that our means will permit. Our chief support, like that of the General Board, of which we are an auxiliary, must necessarily come from appropriations by the dioceses, and as a guide to diocesan action we apportion to each diocese one-fifth as much for the province as the General Board apportions for its work. We would have our causes thought of together and the two as of equally binding obligation. If the work assigned to each is to be done, it can only be done when a loyal response is made to the carefully considered estimate of the sums required. For information, as showing how far we have met or have fallen short in this response, there is here appended a table of the apportionments and receipts for religious education within the province.

| | General Board Apportionment | Amount Rec'd | Province Appor- tionment | Amount Rec'd |
|-----------------------|-----------------------------------|-----------------|--------------------------------|-----------------|
| Albany | \$702.00 | ..... | \$140.40 | \$16.57 |
| Central New York..... | 540.00 | 270.00 | 108.00 | ..... |
| Long Island | 1,642.00 | 632.75 | 328.40 | 177.00 |
| Newark | 980.00 | 488.61 | 196.00 | 118.81 |
| New Jersey | 640.00 | 349.00 | 128.00 | 25.00 |
| New York | 6,666.00 | 1,455.32 | 1,333.20 | 200.00 |
| W. New York..... | 654.00 | 654.00 | 130.80 | ..... |

It is impossible to set forth here in full detail the matters that have come before the Commission. It will be sufficient to indicate in general the lines along which we have worked, bearing in mind that the record is necessarily one of beginnings. One of the first things attempted was an investigation into the educational situation in the various Dioceses of the Province. This covered such points as (a) Diocesan Boards of Religious Education, how constituted, whether there were educational secretaries, teacher-training classes, diocesan or sectional, special features and needs; (b) Sunday-school statistics, lessons used, parish training classes and the general condition of schools; (c) Church schools, colleges and universities and theological schools, names of examining chaplains, and items of interest concerning these educational activities.

It was in accordance with the data thus secured, that the standing committees, as above given, were appointed. The remarkably full and illuminating survey conducted by the Rev. Dr. W. W. Smith in the Diocese of New York, is an illustration of what is to be undertaken in all our dioceses under provincial direction. Such a survey will put into our hands a mass of information of the utmost value, and if followed up with constructive effort and the generous co-operation of the clergy and laity, cannot but be of the greatest importance.

For it is beyond question that no broad educational policy can be laid down except upon the basis of thorough and detailed knowledge.

We now call attention to certain features of the year's work:

1. The Training of Teachers and Leaders.

Two summer schools have been conducted, one at Gladstone, New Jersey, the Rev. Thomas A. Conover, rector, which draws its immediate following from the southern part of the province, with an enrollment of 40. The other, the Geneva Conference, held at Hobart College, July 3-10, with a registration of 200. Courses on Missions, Social Service and Religious Education were offered at both these schools. Work for teaching in various grades and study classes were provided and well-attended. The teachers at both these schools were highly qualified, and a high standard was maintained. There is every reason to believe that the Geneva School may grow into one of our strongest centers for summer study. The natural attractions of the town itself, and the traditions that center there ought to awaken the greatest interest throughout the province. We very earnestly appeal for the interest of our bishops and clergy to help us realize this hope. A summer school that shall serve not only to improve our teachers in the technique of their work, but also feed and deepen the spiritual life, would be one of the greatest services we could render the Church. Necessarily such a school can be attended by only a small proportion of our workers. But those attending carry back an inspiration that lifts the whole tone and standard of the local school. Considerable work has been done already in training classes. Several dioceses have divided their territory into districts. Institutes have been held. The well-known correspondence method can be utilized to great advantage, and we earnestly commend it to our teachers. Attention has also been given to the care of students in colleges and universities, looking towards the securing of men who shall co-operate with the local churches in the pastoral care of students.

2. The Religious Element in Public Education.

It is evident that the present is a time of educational ferment. Experimentation is rife. Our public school system does not seem entirely to meet our needs. It persistently suggests new problems, rather than answering those already asked. Theoretically, in America, we drew a sharp line between secular and religious education. This is inevitable in a nation compounded of such differing creeds and races. Doubtless it is the aim of leaders in public education to appeal so far as possible to the whole child, to meet all his fundamental requirements. But this must be on grounds that do not involve religious and racial differences. The question, however, immediately arises, How can the whole child be educated if we ignore the religious element in his nature? The Jew has recognized this with all its sharp pressure, and we are witnessing to-day "the first systematic attempt to deal with the problem of Jewish education in America. It is a problem, the magnitude and peculiar difficulties of which constantly present themselves in coping with it," and that race has put at work upon

this task some of their most gifted minds, and are devoting to it a vast and generous wealth. We are, therefore, likely to see a renaissance on a serious and commanding scale of the Synagogue School. The Roman Church also recognizes the question, and answers it by establishing her parochial schools. The non-Roman communions affirm that the public school must be responsible only for those elements in education which are of universal acceptance, but that the religious and spiritual must be provided by the Church outside and apart from the public school. This is the distinctive problem before the Church. The Roman Church attacks it frankly, and establishes her parochial school. Here and there the Lutheran Church does the same. But as a whole non-Roman Christianity in America must deal with the problem in other ways. This imposes certain limitations upon the Church. The Sunday-school is therefore at present our only organized parochial school of religion. We cannot interfere with the public school without interfering with its own equally distinct limitations. If the public school reads the Bible or offers the Lord's Prayer without comment, well and good. Further than this it cannot go. There is a sense in which all true secular instruction involves certain spiritual and moral elements. The higher the character of the public educator, the higher will be this moral element. But this cannot cover the subject as viewed by the Church.

Thus the Church is thrown back upon the Sunday-school as the only instituted school of religion. This places the Sunday-school in the first rank of our serious educational institutions. We must keep this fact definitely before us in all its sharp and actual demand, or we shall utterly fail to do our part in the education of our youth. Let us put this demand in all its bald, imperative force. It cannot be glossed over. If the Jewish Church is ready to swing the full force of its racial fervor and exhaustless wealth to the moral and spiritual education of its youth; if the Roman Church can spend millions in building and maintaining her vast system of parochial schools, if she can put into them the services of her trained teaching Orders, if she makes her schools as conspicuous symbols of her all-pervading activity as are her churches and cathedrals—then we must be prepared to make the Sunday-school not less vigorous and virile. It is the teaching Church that is to control the future. If we, therefore, commit to the public school the task of secular teaching, we must be prepared to make the Sunday-school equal to the public school and the parochial school and the synagogue school, in efficiency and far-reaching influence. It is this fact that will force us as pastors and educators to go into our Sunday-schools next Sunday morning with a new and startling estimate of the question that there confronts us.

3. The Provincial Commission's Demonstration School.

The Provincial Commission has established what it calls a Demonstration School in the Parish of St. Mary, Lawrence Street, New York City. This parish was selected as presenting a field especially adapted to the purposes of such an enterprise. It aims to provide for the children, youth and adults of the parish instruction in the knowledge, and training in the activities, that make for loyal, active

membership in the Church. Some of the features here adopted are trained teachers, in part, week-day instruction, a graded curriculum that will include instruction in the history and meaning of our religion, training in worship and in serving the common interests of the neighborhood; courses for adults in such subjects as the Bible, Prayer Book, Church History, Child Psychology and other related subjects. It is believed that in such a school may be carried on valuable "laboratory work." It should form a center for testing by actual experiment new methods, and elaborating and making more effective other and more familiar methods. It will, therefore, be a school for observation, where Sunday-school workers may observe the practical application of methods. One of its cardinal principles will be to utilize the latent teaching force of the ordinary parish. We do not propose to do here things, or use methods, that are utterly impracticable in other parishes. We do propose to try out methods, to blaze the way towards improved methods, to discover how to take the ability found in the average parish, and make it effective in its own school, for its own children. This we believe can be done. We ought to know how to do it. No man should be regarded competent to assume a pastorate who cannot, at least, assume the responsibility of directing the religious and moral instruction of the youth committed to his charge. We regard this as an ideal standard of pastoral efficiency.

It is hoped that with the development of this enterprise, the director, the Rev. J. W. Suter, Jr., will be of service to other schools, in helping to apply the results of this experimental work. Our plan contemplates the establishment of another Demonstration School which will be specially applied to the problem of the rural and village school. Two such observation posts will, we believe, set forward the work, and materially contribute to both the training of leaders and teachers, and to the practical settlement of many questions that now hinder the efficiency of our parochial education.

4. Week-Day Religious Education.

For some years this question has been under discussion. Experiments have been made, locally, but without involving school authorities and boards of education. Various plans have been suggested. They come to us from New Zealand and Australia. They are known under various names—the Colorado Plan, the North Dakota Plan, the Gary Plan. Recently it was proposed to introduce the Gary Plan into the schools of New York City. The whole question is as yet unsettled. It involves much more than appears upon a superficial examination. It demands, so far as the Church is concerned, a much greater preparedness than is at present, we fear, realized. Educators are by no means in agreement, and school boards have in no sense fully grasped the subject. It is believed by many that some such plan opens the way to the Church for week-day instruction. This is still a debatable question. One thing is absolutely certain, namely, that the Church must be prepared to utilize any opportunity that is opened to her. She is not yet prepared to do this. It would be a grave error for the Church to allow herself simply to drift into a situation for which she is not ready, only to find herself embarrassed and unable to meet the challenge that faces her.

5. The Ministry and Theological Education.

As long ago as 1910, at Cincinnati, Ohio, the General Convention, at the earnest appeal of the then Joint Commission on Sunday-school Instruction, added to the requirements of candidates for Holy Orders a study of the subject of Religious Education. Our Provincial Commission has sought through the Boards of Examining Chaplains of the Province, to give to this additional requirement a more thorough interpretation. During the last autumn some of the provincial boards took action looking towards raising the whole standard of theological education, and securing a proper standardizing and uniformity of practice throughout the Church. This is the more necessary in view of the growing responsibilities laid upon the ministry of to-day, when the professions of law and medicine are steadily raising their requirements, and all departments of human activity are demanding greater thoroughness of preparation. It is to be hoped that this effort will receive the endorsement of the Church at large, and secure a ministry more thoroughly equipped for its pastoral responsibility.

6. Home Nurture.

Those who have read Horace Bushnell's famous book on "Christian Nurture," published 70 years ago, will appreciate the significance of this subject. Even more than in his day, there is a demand for the renaissance of religious leadership and practice in the homes of the people. We have never yet emphasized in any such degree as we should the Home Department of our Sunday-schools. We are in grave danger of letting our children shift for themselves. In our church worship we have specialized in adults. The nerve between the parent and the child has been cut at the church door. The boy and the girl find God, perchance, as they may. The situation is abnormal. It is directly contradictory to the genius of our Church. Yet we have done little of a constructive nature to correct it.

We have not, in fact, used the Church to its full capacity. It is for us to correct this error. We very earnestly urge the adoption and development of the Font Roll and the Home Department as calculated to bring together the parents and children, and restore family religion to its true place in the home and Church. Additional literature should be provided for this purpose. Efforts are being made under the special Committee on Home Nurture to secure such material. The richer the Home Nurture, the richer will be the child growth. The experience of human life proves that the profits of God and the helpers of men are home-grown. At the last General Convention Bishop Brent said: "If to-day I am able to do aught in the Church of God as one of His chosen ministers, it is because I had a mother who gave me my vocation."

Finally, let us remember that when we speak of the Sunday-school as we do, we do not have in mind a kind of impersonal educational institution. The direct opposite is the case. The Sunday-school is, rather, a foster-mother of the child. It is the means through which the richest personal fellowship reaches the child. The greatest impression the Church can ever make upon character is to be made here.

ONE OF A PROPOSED SERIES OF CHARTS SHOWING THE WORK OF RELIGIOUS EDUCATION IN THE PROVINCES

PROVINCE OF NEW YORK AND NEW JERSEY

| ALBANY | CENTRAL NEW YORK | LONG ISLAND | NEWARK | NEW JERSEY | NEW YORK | W. NEW YORK |
|---|--|---|--|---|--|---|
| Organization of Diocesan Board. | | | | | | |
| Electd by Diocesan Convention. | Canon XXII. Board of Bp, four priests, four laymen. Power to add to members. | Canon provides Bishop and three members appointed annually. Bp, six priests and six laymen, elected, two each, each year. | Canon provides seven app. by Bishop, one priest, and one layman elected by each district, four ex-officio officers S. S. Union. | Title IV. Canon X, permanent committee to be known as B. R. E. of the Dioc.; 12 members to be appointed by Bishop. | Canon provides Bp., Bp. Suff, and three members appointed ann., and six priests and six laymen, elected two each, each year. | Canon provides twelve members elected by Ann. Council, Bp. ex officio. |
| Is There an Educational Secretary? | | | | | | |
| No. | No. | No. | No. | No. | No. | App. by D. B. R. E., auth. by Council, app. by Bp. |
| What Provision Is Made for Teacher-Training? | | | | | | |
| Archidiaconal Institutes and Parochial Classes. | Only in individual Parishes | Classes, arranged by Board, meet in Brooklyn. | Official Dioc. Training School in Newark. | Eight districts with institutes, two to four a year. Gladstone Summer Sch. one week. | Off. three-year Training School at Dioc. House. Sets of courses, institutes in all centers, covering all the Dioc. Thirty-two weekly Parish classes reported in the Dioc. Eight more send teachers to group classes. | Rochester Rel. Ed. School, with three teachers, giving Ch. History, Ch. Year and Catechism. Buffalo Rel. Ed. Sch., three courses. |
| What Provision for Support of Diocesan Board, Provincial and General Board of Religious Education? | | | | | | |
| Conv. allows appeal by D. B. R. E. | Conv. voted \$648 for "Board of Rel. Ed." | Conv. voted \$500 to G. B. R. E. | Conv. authorized D. B. R. E. to appropriation upon Parishes and Missions of Diocese the sum of \$1,000, (1) to meet obligations laid upon the Dioc. by the enactment of Can. 55 of General Ch. Canons and (2) to support D. B. R. E. | The Conv. instructs the Treas. of the Dioc. to pay to the Treas. of the D. B. R. E. \$150 for educational work within Dioc.; \$200 for the work of the Gen. and Prov. Bd. of Ed. Authorizes the D. B. R. E. to collect the remaining parts of the apportionments for Prov. and Gen. Bds. from individuals or Parishes of the Diocese. | Apportions \$1,500 for D. B. R. E. and \$2,000 for G. B. R. E. | Conv. voted \$654 for "Religious Education." |

| | | | | |
|--|------------------------|-------------------------|-----------------------|----------------------|
| Number of Sunday-schools, | | | | |
| 122 | \| 129 | \| 135 | \| 81 | \| 131 |
| Number of Teachers and Officers, | | | | |
| 1,019 | \| 992 | \| 2,090 | \| 2,295 | \| 1,457 |
| Number of Pupils, | | | | |
| 8,097 | \| 8,407 | \| 19,738 | \| 18,351 | \| 12,506 |
| Names of Church Schools, | | | | |
| St. Agnes'. | St. John's. | St. Paul's. | St. John the Baptist. | St. Mary's. |
| St. Faith. | | St. Mary's. | St. Margaret's Indus- | Good Shepherd. |
| Hoosac. | | | trial School. | St. Bernard's. |
| Names of Colleges and Universities, Chaplains or Local Rectors, | | | | |
| Union. | Cornell Univ., Chap. | Adelphi. | Stevens Institute. | Princeton, Rev. R. |
| St. Lawrence. | Knox. | | | Pomeroy. |
| State Agric. | Syracuse Univ. | | | Rutgers. |
| | Hamilton. | | | |
| | Colgate. | | | |
| | Wells. | | | |
| Names of Theological Seminaries. | | | | |
| | Auburn (Pres.). | | Drew (Meth.). | Princeton (Pres.). |
| | | | | Rutgers (Reformed). |
| Names of Examining Chaplains. | | | | |
| Revs. T. B. Fulcher, | Rev. H. G. Coddington. | Rev. J. C. Jones. | Rev. John S. Miller. | Rev. H. P. Nichols. |
| D.D. | | Rev. Edw'd M. McGuffey. | Rev. F. E. Mortimer. | L. T. Cole. |
| E. A. Enos, D.D. | Rev. W. M. Beauchamp. | Rev. Paul F. Swett. | Rev. H. M. Ladd. | Rev. James Stoddard. |
| C. M. Nickerson, D.D. | Rev. W. DeL. Wilson. | Rev. J. R. Moses. | Rev. J. W. Van Ingen | Rev. John F. Fenton. |
| E. D. Tibbits, D.D., | Rev. Octavius Apple- | Rev. Samuel C. Fish. | Rev. J. A. McCleary. | Rev. E. B. Joyce. |
| L. H. D. | gate. | | Rev. H. H. Hadley. | |
| L. W. Richardson, | Rev. E. H. Coley. | | Rev. S. H. Granberry. | |
| L.L.D. | Rev. A. R. B. Hege- | | | |
| F. S. Sill, D.D. | man. | | | |
| C. C. Harriman, | Rev. W. B. Clarke. | | | |
| D. M. Brookman, D.D. | Rev. A. B. Rudd. | | | |
| D. C. White. | | | | |
| Wm. J. Hamilton. | | | | |
| Ralph Birdsell. | | | | |
| Wm. J. Wilkie. | | | | |

| | | | | |
|------------------|-----------------------|----------------|-----------------------|---------------------|
| Deveaux College. | St. John the Baptist. | St. Mary's. | St. John the Baptist. | Rev. A. Sidney |
| St. Margaret's. | St. Agatha. | Good Shepherd. | L. T. Cole. | Dealey, S. Barrows. |
| Livingston Park. | St. Faith. | St. Bernard's. | W. H. Owen. | C. C. Gove. |
| | St. Mary's. | | | E. H. Martin. |
| | | | | Pierre Cushing. |
| | | | | F. N. Bouck. |
| | | | | T. A. Parnell. |

| | | | | |
|------------|------------------------|--------------------|-----------------------|-------------------|
| Rochester. | Columbia, Chap. | Princeton, Rev. R. | General Theol. Sem. | Delancey. |
| Hobart. | Knox. | Pomeroy. | Sch. for Deaconesses. | Rochester (Bap.). |
| Wm. Smith. | St. Stephen's. | Rutgers. | | |
| Alfred. | Univ. of N. Y. | | | |
| | Vassar. | | | |
| | College of the City of | | | |
| | N. Y. | | | |

It is made through personality, through fellowship, through contacts of mind and heart and mutual service and worship, through that whole wonderful flood of fellow feeling that binds childhood and youth and manhood and womanhood and home and God together in one common life.

RESOLUTIONS

The Commission recommends the passage of the following resolutions:

1. *Resolved*, That this synod hereby approves of the work of the three Boards of Religious Education—General, Provincial, Diocesan—interlocking but severally distinct, and pledges to them its loyalty and financial support.

2. *Resolved*, That every parish should seriously consider giving week-day religious instruction to its children.

3. *Resolved*, That the primary responsibility for the religious care of Church students in colleges, universities and normal schools rests upon the parochial authorities of the community in which the institution lies; but that parishes laboring under financial limitations deserve the assistance of the province or the general Church through their respective educational boards.

4. *Resolved*, That the time has come for unifying and standardizing the work of examining chaplains within the province and that the synod commends an effort to secure such unification and standardization.

The following table shows the increase in the financial support given towards the apportionment of the General Board by the dioceses of the Province of New York and New Jersey:

| Diocese | Appor. | Amounts Paid | | |
|-----------------------|----------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Albany | \$702.00 | \$23.50 | \$100.00 | ..... |
| Central New York..... | 540.00 | 270.82 | 540.82 | \$270.00 |
| Long Island | 1,642.00 | ..... | ..... | 632.75 |
| Newark | 980.00 | 490.37 | 490.37 | 488.61 |
| New Jersey | 640.00 | 263.73 | 150.00 | 349.00 |
| New York | 6,666.00 | 1,150.00 | 1,151.41 | 1,455.32 |
| W. New York | 654.00 | 327.00 | 654.00 | 654.00 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$11,824 | \$2,525.42 | \$3,086.60 | \$3,849.68 |

c. The Province of Washington

The Synod of the Province of Washington acts as the Provincial Board of Religious Education and appoints the following Commission on Religious Education:

President, Rt. Rev. Rogers Israel, D.D., 437 West Sixth Street, Erie, Pa.

Rev. L. N. Caley, 1626 Mt. Vernon Street, Philadelphia, Pa.

Executive Officer, Rev. H. W. Diller, Pottsville, Pa.

Rev. Frederic Gardiner, L.H.D., 606 Westview Avenue, Philadelphia, Pa.

Secretary, Rev. W. L. DeVries, Ph.D., 3515 Woodley Road, Washington, D. C.

Mr. Robert E. Anderson, 1722 Hanover Avenue, Richmond, Va.

Treasurer, Hon. Josiah Howard, Emporium, Pa.

Mr. Clarence Klink, Reading Terminal, Philadelphia, Pa.

Dr. H. C. Westervelt, Park Building, Pittsburgh, Pa.

Field Secretary, Rev. Stewart U. Mitman, Ph.D., South Bethlehem, Pa.

Secretary for Schools and Colleges, Rev. Frederic Gardiner, L.H.D., Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

Member of the General Board of Religious Education, Rev. L. N. Caley, Philadelphia.

REPORT OF THE EXECUTIVE CHAIRMAN OF THE COMMISSION ON RELIGIOUS EDUCATION OF THE PROVINCE OF WASHINGTON

Reverend Fathers and Brethren:

I beg herewith to submit for your consideration the First Annual Report of the Provincial Commission on Religious Education for the year ending October 31, 1915.

Organization and Meetings.

Your Commission on Religious Education met at Calvary Church, Pittsburgh, on November 19, 1914, immediately after its constitution, and organized as follows:

President, the Rt. Rev. Rogers Israel.

Executive Chairman, the Rev. Howard W. Diller.

Secretary, Canon DeVries.

Treasurer, the Honorable Josiah Howard.

The remaining members are:

The Rev. L. N. Caley, B.D.

Mr. Robert E. Anderson.

The Rev. Frederic Gardiner.

Mr. C. K. Klink.

H. C. Westervelt, M.D.

A Field Secretary was elected for one year, and the Commission proceeded to complete its organization by establishing eight Standing

Committees, as follows: Sunday-school Education; Teacher Training; Summer Schools; Correspondence and Publicity; Organization; Religious Nurture in the Home and Educational Institutions in the Province.

It was arranged to have three meetings of the Board annually. One in connection with the sessions of the Provincial Synod, and one in January and April, respectively.

At the January meeting, held in the rooms of the Church House, Philadelphia, a great deal of routine business, looking to the perfecting of the new organization, was accomplished, and the Committee on Organization was given the task of preparing a program for Education Week, to include the Third Sunday in October, a week-day following, and the Fourth Sunday in October; said program to cover a consideration of the Sunday-school; Religious Nurture in the Home; Schools and Colleges; the Ministry as a Vocation, and the Church and Public School. In due time this program was printed and distributed throughout the Province, with fairly good results, as far as our present information goes.

At the meeting of the Commission on Mt. St. Alban, Washington, April 20, 1915, the opinion was expressed that a most desirable activity throughout the Dioceses of the Province will be the co-operation of the Commission's Committee on Sunday-school Education with the Diocesan Sunday-school Commissions, and Convocational Sunday-school Organizations in developing more extensively institutes for Sunday-school workers; and it was pointed out that the Committee on Sunday-school Education is in a position to be very helpful to the Diocesan organizations in carrying out the plan.

The Bible Class and the Home Department were both strongly urged upon the attention of the Church, as most valuable agencies in educational extension.

The Work of the Year.

The Commission depends for its results upon two agencies at work in the Province: the work of the Field Secretary and that of the eight standing committees above named.

It is probably not too much to say that your Commission on Religious Education has been enabled to accomplish an enormous amount of work, largely because it has had at its disposal a Field Secretary, one who is well-equipped for his work and has all his time to devote to it, and who, moreover, is prepared to go to any point in the whole Province.

During the past year the Rev. Dr. Mitman has been in every Diocese of the Province except Easton, and in some of them many times. In addition, he has on several occasions visited the Diocese of West Virginia in the interests of Religious Education. Altogether he has traveled 11,753 miles, preaching sermons, delivering lectures, many of them illustrated, conducting conferences, and making addresses. He has attended to a large correspondence chiefly in answer to requests for advice and assistance in the reorganization and improvement of Sunday-schools. On the 1st of November, in addition to his many other duties, he assumed editorial charge of the "American

Church Sunday-school Magazine," which opens up another avenue of usefulness for him in the educational field. And in this connection it is interesting to note that the Province of the Mid-West has inquired as to the work of our Field Secretary, and as to the ways and means of his support because they want one just like him.

The Committee on Sunday-school Education.

At a meeting of this committee in Washington on the 20th of April, it was evident from the large attendance, and lively interest, that in this Committee, consisting of two representatives from each Diocese in union with the Province, your Commission possesses a most valuable agency for the prosecution of its work; in their several Dioceses the members of this Committee are the leaders in its educational work, and they naturally form a strong link between the Province and the Diocese.

The members of this committee have shown a great willingness to co-operate with the officers of the Commission in carrying out its plans; and their aid has been invaluable in this direction. Through their agency information concerning Sunday-school conditions has come to the Commission; whilst they have been the media by which the Commission has conveyed information and help to the several Boards and organizations throughout the Province. Valuable as the work of this Committee has already proved to be, its usefulness is susceptible of almost infinite development; and the Executive Chairman hopes that it may become more and more the medium of efficient contact of the Commission with our entire field.

Teacher Training.

Unquestionably the crux of the whole Sunday-school problem lies in the direction of better teaching. The time was not so long ago when the teacher had very little opportunity for self-improvement, since few books dealing with his problems and difficulties were available; and when as yet the Church had not risen to a recognition of the necessity of herself preparing her Sunday-school teachers for their work. But that time has gone by. Incompetency as the result of ignorance is to-day the fault of the teacher or perhaps the teacher's rector—certainly not that of the Church. As early as 1888, the Lambeth Conference declared the training of his teachers for their work to be the most important of the priest's duties; and in these days he has every desirable help in the doing of this work.

The General Board's Standard Course in Teacher Training, its Correspondence Course for Teachers, and its Reading Courses, to be followed by individual teachers, or in classes, all have shifted the burden of unpreparedness from the shoulders of the Church to those of the parish priest, or the teacher.

Teacher training, in one form or another, while far from universal among us, is yet fairly widely diffused. In our great centres, Philadelphia, Washington, Baltimore, Pittsburgh, Richmond and Norfolk, large classes—in some centers numbers of them—are maintained. Here and there are rectors who have caught the vision and are providing opportunities for the training of their own teachers. There

is a small membership from this Province enrolled in the General Board's Correspondence Course; how many teachers are taking advantage of the Reading Courses is unknown.

In at least one Diocese—that of Maryland—the training of the teacher has been made central in the Diocesan Plan of Organization; here is the only instance of a paid teacher of teachers in the entire Province.

But your Commission feels that the need of the trained teacher is so great, not merely for the sake of the children, but also for the sake of the teacher's own joy in his work, that it can not be too insistent upon the importance of Teacher Training.

In spite of the somewhat limited growth of this activity during the year, Teacher Training will continue to be one of the phases of our work central in our interest.

Summer Schools:

Closely linked up with the idea of the trained teacher is the work of our Summer Schools; because it was for the purpose of stimulating a desire for a wider outlook on the part of the teacher, by bringing him in contact with our educational leaders, even for ever so brief a period, that our Summer Schools were established.

Beginning very modestly with one school within the Province six years ago, five schools, covering practically the whole territory, were held this year, and at least two additional ones will be held next year. The centers chosen are Conneaut Lake in the Diocese of Erie; the Cathedral School for Girls, Mt. St. Alban, Washington; Old St. Paul's Church, Norfolk, Va.; Bedford City, Virginia, and Bishopthorpe Manor, South Bethlehem, Pa., and next year Pittsburgh, Pa., and Charlottesville, Va.

In each instance our Committee on Summer Schools co-operated with the local committee representing a diocesan or convocational Board of Religious Education, and the results were all that could be expected. The aggregate attendance for the year was about five hundred teachers, not a large proportion of our more than eleven thousand teachers in the Province; but when it is remembered that each teacher present at one of our Summer Schools inspires those within his circle who do not attend with a desire to do better work, it is easily seen that our Summer School enrolments represent a considerable lump of leaven within our Sunday-school, which is bound to result in the awakening of new ideals, and the establishment of new standards of preparation throughout the Province.

Correspondence and Publicity.

This Committee was appointed to keep your Commission in touch with the General, as well as the several Provincial Boards of Religious Education; informing these of any plans originating in your Commission; and at the same time securing information of similar character from each of them. It also seeks to disseminate information concerning the activities of your Commission and to secure proper publicity; with a view to keeping the entire field constantly informed as to present conditions, and as to the Commission's plans for their improvement. Under the direction of our Secretary, ably assisted by

Mr. R. P. Currie, this Committee's work has been most efficiently done. Co-operating with this Committee and working under its direction, is a representative of each Diocesan Board in the Province.

Organization.

In addition to the special work in preparing and sending out the Education Week Program, this Committee furnished valuable assistance in the development of your Commission's organization, and in developing lines of co-operation with the several Diocesan and Convocational Boards.

For the thorough organization of the Parochial Educational Work, this Committee calls special attention to a recently published book, "The Business Management of Church Sunday-schools," published under the authority of the Board of Education of the Diocese of Washington, by the Young Churchman Co., Milwaukee, Wis. The book furnished a Standard Plan and a Standard Equipment for Sunday-schools of the Church, including the reproduction of many blank forms covering every phase of Sunday-school administration. And whilst the plan and equipment are calculated primarily to meet the requirements of an urban environment, the rector of a rural parish will secure much help from its use.

Religious Nurture in the Home.

This Committee fully recognizes the fact in its reports and suggestions during the year that the best school is an ideal home, but realizes that there are very few such homes to-day.

Perhaps, like all ideals, that of the home was never fully realized in the past; be that as it may, it is certain that the crowding of our population into the cities, the influences of the cheap picture play, and the apparent breaking-down of parental discipline, all conspire to render the home but a poor place for the rearing of children. It is the Church's problem to supplement the deficiencies of the home in the first place; and in the next, to train up a new generation of boys and girls, with new ideals; that when they become men and women they may establish homes in which shall reign both the fear and the peace of God.

Looking to this end the recommendations of the Committee have great value: (1) That means shall be employed to bring about a favorable and healthy sentiment concerning the Sunday-school in our homes, and thus secure positive and favorable home co-operation. (2) That the Home Department, which is merely Sunday-school extension to those hindered by circumstances from participating in the regular sessions of the Sunday-school, is proving a valuable means of binding together home and school, and ought to be much more encouraged than it is among us. (3) That through the influence of these two agencies, coupled with the development of the devotional spirit in each child, the broken-down home altars may again be raised, and family worship re-established. Your Commission strongly feels the force of these several recommendations, and hopes to take the necessary steps to bring them before the several diocesan organizations.

A Conference of Examining Chaplains of the Province of Washington.

By direction of the Commission on Religious Education, the Rev. W. L. DeVries, Ph.D., was asked to secure the approval of the several Bishops of the Province for the holding of a Conference of Examining Chaplains at Richmond during the sessions of the Synod; and if such approval was secured, to convene the conference.

This approval was secured from every Bishop, and representatives from among the Examining Chaplains of each Diocese were appointed in every case with a spirit of hearty co-operation.

At one of its sessions during this Synod, the Standing Commission on Religious Education created this conference its permanent Committee on Theological Education, with special care of all matters pertaining to instruction in divinity and of the relations of this Commission to the Seminaries within the borders of this Province, as well as of the canonical examinations and the work of chaplains.

A large number of the Examining Chaplains from nine Dioceses who attended the meetings of this conference on the second day of the Synod, by unanimous vote agreed that it is both desirable and feasible to adopt a standard plan of examinations for this Province, and discussed the chief points of the Standard. A great many questions of importance arose in the course of the debate, and were committed to some seven subcommittees to study, work out and report at a meeting of two days in Washington in February. The conference hopes to present a full report on the subjects of examinations to your Commission in the spring of 1916, and to the Synod at its next session.

STATISTICS OF THE SUNDAY-SCHOOLS OF THE PROVINCE OF WASHINGTON

| DIOCESE | Communicants | S. S. Officers and Teachers | Sunday-school Pupils | Lenten Offer- ing (1915) | Ratio between S. S. Officers, Teachers and Pupils, and Communicants | Per Capita Lenten Offering |
|--------------------|--------------|--------------------------------|-------------------------|-----------------------------|---|----------------------------------|
| Erie | 6,327 | ... | 3,607 | \$1,653.16 | 57% | 45¾c. |
| Pittsburg | 12,349 | 826 | 7,200 | 4,517.01 | 66½% | 56c. |
| Harrisburg | 16,375 | 1,128 | 9,063 | 1,571.82 | 60¾% | 15½c. |
| Bethlehem | 15,960 | 1,166 | 9,415 | 6,428.01 | 67% | 61c. |
| Pennsylvania | 61,589 | 3,320 | 36,300 | 30,365.18 | 64½% | 76¾c. |
| Delaware | 4,282 | 240 | 2,221 | 1,096.87 | 58% | 41¼c. |
| Maryland | 27,998 | 1,253 | 11,451 | 4,987.16 | 49½% | 39c. |
| Washington | 23,227 | 932 | 8,889 | 2,239.49 | 42½% | 23c. |
| Virginia | 14,889 | 1,103 | 10,823 | 1,583.27 | 73½% | 13¼c. |
| So. Virginia | 17,595 | 1,307 | 12,904 | 2,839.26 | 74% | 20c. |
| W. Virginia | 6,493 | 475 | 3,782 | 1,574.29 | 66% | 37c. |
| Easton | 3,593 | 224 | 1,950 | 751.71 | 60½% | 34½c. |
| Totals | 210,428 | 11,974 | 117,005 | \$59,607.53 | 61½% | 38¾c. |

This report must be regarded as a brief summary of the activities of your Commission on Religious Education, not in any sense a com-

plete record of the same. It is based upon the work of the Board as a whole, of its several committees, and of our Field Secretary. It represents in briefest outline a vast amount of activity, and when it is remembered that it is a record of the first year's work as a properly constituted Provincial organization, without data or experience to guide it, the results of the year furnish the best possible grounds for hopefulness.

Based upon these experiences, and realizing how far short desire came of achievement, your Commission begs to present the following recommendations for the earnest consideration of the Synod.

RECOMMENDATIONS

1. Loyalty to the General Board of Religious Education.

Whereas, It stands out as one of the impressions of your Commission on Religious Education—an impression founded on the varied experiences of the year—that the General Board of Religious Education is not getting the cordial, positive support from this Province it has the right to expect. We seem to have forgotten that the General Board is not a self-constituted and irresponsible body; but that it owes its existence to the deliberate action of the Church's highest legislative body, the General Convention. The Church has established the General Board of Religious Education, the whole Church stands committed to its support. And this support does not necessarily express itself only in money. There are things which the Church needs far more than that. Towards the General Board of Religious Education she needs that loyal attitude of suspended judgment while it is engaged in formulating a new solution for the age-old problem of Christian nurture, a solution which shall be loyal to the ancient landmarks of our faith on the one hand, and loyal to the demands of our present-day life on the other;

Therefore, be it Resolved, That this Synod pledges to the General Board its positive and unfailing co-operation, sympathy with its aims, and a recognition of the vast difficulties of its problems.

2. The Co-operation of the Commission on Religious Education with the Several Dioceses.

Whilst in the one direction your Commission recognizes a positive obligation toward the General Board, in another, it sees a large opportunity for usefulness by means of a helpful co-operation with the several Diocesan Boards of Religious Education and district Sunday-school organizations within the Province; and whilst a certain measure of such co-operation developed during our first year's work, we would plead for more opportunities to be helpful to all the Religious Education endeavors within the Province. We gladly place at the disposal of any educational interest within our bounds our entire strength; we ask only to be used.

Resolved, That this Synod earnestly requests all Diocesan organizations for Religious Education to co-operate fully with the Provincial organization.

3. Teacher Training.

Among the agencies for Christian nurture the teacher remains

easily first, and the problem of the Sunday-school resolves itself largely into that of the training of the teacher. Teacher training on the basis of any serious work attempted is not as yet widely used among us. We wish it were; and we wish we might demonstrate to rectors and others having the cure of souls, the immediate and practical results arising from any serious attempt at equipping their teachers for their work.

Therefore, be it Resolved, That this Synod urgently asks every minister of this Province engaged in pastoral work to endeavor to make provision for the systematic training of his teachers.

4. The Summer Schools.

As evidence of what may be accomplished by the helpful co-operation of the Provincial Commission and the Diocesan Boards, the five Summer Schools held this year may be cited. But they have a value apart from this co-operative character.

They furnish a means of contact for our Sunday-school teacher with our leaders in this field; and, though brief, such contact has proven most inspiring and helpful.

Therefore, be it Resolved, That this Synod calls upon every clergyman and Sunday-school superintendent in the Province to attend and to spare no effort to secure a large representation of his Sunday-school workers at one or other of the Provincial Summer-schools.

5. Education Week.

Springing out of a custom originating in England, the Church has for many years observed the Third Sunday in October and the Monday following as "Days of Intercession for the Sunday-school."

Your Commission utilized this custom, but enlarged the scope of the interests under consideration in its program for "Education Week." Education as a whole is embraced in this program; Parochial, Secondary, Collegiate and Theological Education are included. We have no means of knowing accurately to what extent "Education Week" was observed this—its first—year.

Resolved, That this Synod earnestly commends the observance of Education Week throughout the Province annually.

6. The Decrease in Candidates for Holy Orders.

It will come to many of us with something of a shock to learn that in twenty-five years candidates for Holy Orders in this Province proportionately to our communicants have decreased fifty per cent.

Enclosed in the envelope containing the Education Week Program, our rectors found a blank form requesting information concerning likely young men who might be available as postulants.

Perhaps our rectors did not recognize that the sending out of this request for information was caused by the seriousness of the situation. We need to gather together all our resources. Already our ministry is largely recruited from without; the situation in this Church would be tragic, but for this saving factor. Your Commission strongly urges upon this Synod the duty of positive action in this direction.

Resolved, That this Synod deplores the lamentable decrease in the number of candidates for Holy Orders, in this Province, and calls upon our Bishops and clergy strongly to present to the young men of the Church the opportunities of the ministry as a vocation in life.

7. A Provincial Sunday-school Auxiliary.

In view of the vast fields within the Province as yet unoccupied—fields embracing isolated mountain regions, as well as some of our great centers of population; and recognizing the insufficiency of the present agencies for Sunday-school Education, your Commission asks the permission of the Synod to organize under its supervision "The Sunday-school Extension Society of the Province of Washington," which Society shall have for its object:

1. The collection of materials and funds for this work of extension.

2. The disbursement of the same through the Bishops of the Dioceses included in the Province.

Resolved, That this Synod approves the formation of a Sunday-school Extension Society in this Province.

A TABLE SHOWING THE RATIO BETWEEN COMMUNICANTS AND CANDIDATES FOR THE MINISTRY

| Year | Whole Church, No. of Communicants | Whole Church, No. of Candidates | Province, No. of Communicants | Province, No. of Candidates | Ratio of Candidates to Communicants |
|------|---|---------------------------------------|-------------------------------------|-----------------------------------|---|
| 1890 | 509,149 | 346 | 110,338 | 85 | .00077 |
| 1915 | 1,032,637 | 443 | 201,437 | 75 | .00037 |
| | Increase 103% | Increase 28% | Increase 87% | Dec. 11+% | Decrease 50% |

RESOLUTIONS ON EDUCATION PASSED BY THE SYNOD

"Resolved, That this Synod pledges to the General Board its positive and unfailing co-operation, sympathy with its aims, and a recognition of the vast difficulties of its problems."

"Resolved, That this Synod earnestly requests all Diocesan organizations for Religious Education to co-operate fully with the Provincial organizations."

"Resolved, That this Synod urgently asks every minister of this Province engaged in pastoral work to endeavor to make provision for the systematic training of his teachers."

"Resolved, That this Synod calls upon every clergyman and Sunday-school superintendent in the Province to attend and spare no effort to secure a large representation of his Sunday-school workers at one or other of the Provincial Summer-schools."

"Resolved, That this Synod earnestly commends the observance of 'Education Week' throughout the Province annually."

"Resolved, That this Synod deplores the lamentable decrease in the number of candidates for Holy Orders in this Province and calls upon our Bishops and clergy strongly to present to the young men of the Church the opportunities of the ministry as a vocation in life."

"Resolved, That this Synod approves the foundation of a Sunday-school Extension Society in this Province."

"Resolved, That it be recommended to the Diocesan authorities that one of the most important missionary opportunities and one of the most fundamental missionary duties is to provide for the religious care of our Church students in our schools and colleges and that the use of missionary funds for this purpose is not only proper but should be one of the first liens on such funds as one of the most distinctly missionary works that the Diocese can do."

SCHOOLS AND COLLEGES

In connection with the above report, Rev. Frederic Gardiner, L.H.D., Secretary for Schools and Colleges, presented a report on Educational Institutions within the province from which the following is taken:

The survey has been continued covering Church Schools, Non-Church Schools, Colleges and Theological Schools. The significant facts are:

Schools:

There are in the Province of Washington 3,461,954 children of school age, of whom 2,503 are being educated in schools more or less under Church influence. This is less than .07 per cent. of the total number. Allowing two children to a communicant we find that one per cent. of Church children are in Church schools. This is far too low a ratio to insure the kind of leadership which the times demand, and, as we believe the Church's system is calculated to develop.

1. That Bible teaching is a curriculum study in all Church schools, in most non-Church schools and most colleges. Mission study is found in only three girls' schools and in no boys' schools. In none of the schools are social problems studied. Many of the girls' schools have junior branches of College Settlement Association and of the Consumers' League. No boys' school has anything of this kind.

An Association of the Church Schools in the Province has been formed and much is hoped from it in improving the schools and making them better known as well as securing a more active co-operation among them.

The survey has shown that there are between 2,000 and 3,000 Church boys and girls in non-Church schools. The Church is giving many of these children no care. Forty per cent. of the Church rectors are reported as taking no interest in Church children in the non-Church schools in their parish.

Colleges:

2. Regular provision has been made for pastoral care of Church students in some of our colleges. A conservative estimate from all the data available shows that there are 44,000 for whom the Church makes no provision. It is strongly recommended that the other dioceses consider the method of Southern Virginia to place especially fitted clergymen at college centers, providing for their support out of missionary funds; and until this is accomplished the province secure a field secretary, who can give his whole time to visitation. It is impossible to estimate what is the loss to the Church in the wandering away of these youths with trained mind and high ideals who ought to be the leaders for the Church's work. The Church is bleeding out her life blood through this open artery.

Theological Schools:

3. There are two (white) theological schools, with fifteen professors and eighty-three students. It seems as if there were a large unused power of expert teaching which might be made more available to the Church.

On the other hand, there is great need throughout the Church of trained lay workers. Our rectors are doing "laborers'" work, spending their time in details, when they might be inspiring leaders if they had the trained lay workers to lead. It is practically impossible for those who need and crave training to go to the theological schools, even if courses were given for them. Cannot the theological schools, by utilizing the "University Extension," do a wonderful work for the Church. Perhaps at the same time, like the universities, they will find their reward in added power from the new contacts.

The following table shows the apportionment of the General Board to the Province of Washington, also the payments made by the dioceses for three fiscal years:

| Diocese | Appor. | Amounts Paid | | |
|----------------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Bethlehem | \$406.00 | \$210.00 | \$210.00 | \$406.00 |
| Delaware | 122.00 | 61.13 | ..... | 122.00 |
| Easton | 76.00 | ..... | ..... | ..... |
| Erie | 132.00 | 66.75 | ..... | 25.00 |
| Harrisburg | 238.00 | ..... | ..... | 100.00 |
| Maryland | 732.00 | 95.00 | 50.00 | 50.00 |
| Pennsylvania | 3,948.00 | 1,347.73 | 1,400.59 | 869.29 |
| Pittsburgh | 726.00 | ..... | 49.56 | ..... |
| So. Virginia | 366.00 | 111.31 | 183.25 | 183.25 |
| Virginia | 378.00 | 189.25 | ..... | 200.00 |
| Washington | 544.00 | 275.00 | 275.00 | 156.48 |
| West Virginia | 158.00 | ..... | ..... | ..... |
| Sunday School Convention.. | ..... | 10.00 | ..... | ..... |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$7,826.00 | \$2,366.17 | \$2,168.40 | \$2,112.02 |

d. The Province of Sewanee

The Synod of the Province of Sewanee acts as the Provincial Board of Religious Education. It elects at each regular session an Executive Committee of seven members. This committee may add other members who need not be members of the synod.
The Executive Committee:

Rt. Rev. Albion W. Knight, of the University of the South.

Rev. Mercer P. Logan, of the Diocese of South Carolina.

Rev. Walter Mitchell, of the Diocese of South Carolina.

Rev. John H. Brown, of the Diocese of Florida.

Rev. J. M. Maxon, of the Diocese of Lexington.

Mr. B. F. Finney, of the Diocese of Georgia.

Mr. W. H. Johnson, of the Diocese of Louisiana.

Member of the General Board:

Rev. Mercer P. Logan.

The Executive Committee of the Sewanee Provincial Board of Religious Education met for organization immediately after the adjournment of the Primary Synod, by the election of Rt. Rev. A. W. Knight, D.D., Chairman; the Rev. M. P. Logan, D.D., Vice-Chairman; the Rev. J. H. Brown, Secretary, and Mr. W. P. Johnson, Treasurer. The Rev. Dr. Logan was elected as the Provincial representative on the General Board of Religious Education. The Rev. Messrs. Gardner Tucker, T. P. Noe and H. W. Starr, Ph.D., and Messrs. R. A. Robinson and A. V. Wood were added to the Committee. Mr. B. F. Finney was requested to act as Executive Secretary until the next Synod. The Chairman, Vice-Chairman and Acting Secretary were appointed to co-operate with the two members of the Board of Regents of the University of the South, to hold a Summer Training School for Workers, at Sewanee. Various other committees were appointed to carry on the work of the Board. A resolution was adopted urging the formation of a Board of Religious Education in every Diocese and Missionary District.

At the meeting of the Committee, held in Sewanee last August, it was decided that the Board should secure its data by means of surveys, and that a Conference of Examining Chaplains should be held by the Committee on Theological Education, and that whatever resolutions that should grow out of these activities should be presented to Synod in this report. Brief summaries of these surveys are presented herewith.

PAROCHIAL EDUCATION

From the information at hand, it seems clear that the following are among the first things to be done:

1. The proper grading of all the Sunday-schools in the Province.
2. The establishment in every parish and mission of at least one Teacher Training Class.
3. The formation in every parish and mission of an Adult Bible Class. The need for these is so apparent that it is not necessary to do more than to state them.

SECONDARY SCHOOLS

The survey disclosed the fact that there are 11 schools for girls, two for boys, one for the training of adult social workers, at LaGrange, Ga., and ten for the education of the negro. These are exclusive of the University of the South and six mountain missionary schools. These schools are doing a wonderful work in building up the Church. They are not receiving the financial and moral support from the Church to which they are entitled. Many of them are in debt; few have any real endowment. The debts should be paid and sufficient endowment given to free them for larger service for the Church and the country at large. Our Church people should patronize these institutions more largely, also.

The schools themselves should all be standardized so as to assure to their patrons that the most approved standards of discipline and instruction are maintained. We give herewith a short table of results:

| | |
|---|--------------|
| Total number of schools | 15 |
| Total number reporting | 13 |
| Total number boarding students | 701 |
| Total number day students | 750 |
| Total number teachers | 126 |
| Total number other officers | 40 |
| Total number receiving scholarship help.... | 135 |
| Total amount of such scholarship help..... | \$ 16,957.00 |
| Total value of property | 895,800.00 |
| Total endowment | 20,000.00 |
| Total gifts for 1914-15 | 57,583.62 |
| Total debts | 95,575.00 |

COLLEGES AND UNIVERSITIES

The latest available report of the United States Commissioner of Education gives 120 such institutions within the Province; only one of them belongs to the Church.

Taking the State institutions first, every one reporting has compulsory chapel, Y. M. C. A., and some of them Y. W. C. A. organizations; one, Tulane, has a Roman Catholic society. No Brotherhood of St. Andrew chapters were reported, but there are probably some connected with the local parishes. The chapel services are conducted by members of the faculty or visiting ministers; some of them do not consume more than five minutes. None of these institutions give any definite religious instruction, and the only Bible classes are those conducted by the Y. M. C. A. and Y. W. C. A. From 50 per cent. to 95 per cent. of the students are said to be in these classes.

Only two, the University of North Carolina, and Clemson College, South Carolina, have clergy whose duty, in part at least, is to care for the Church boys and girls there; the rectors of some of the local parishes do this work, but not all of them. At none of them are there dormitories under Church control; yet the great majority of our boys and girls attend these institutions.

All the denominational institutions reporting give definite religious instruction, and some of them have separate departments in Biblical

study. Some offer courses in Sunday-school pedagogy, and one in the study of missions.

Our one institution, the University of the South, appears to be more heavily burdened with debt and to have received less in the way of gifts and endowment, which, of course, explains the debt. We cannot stress too strongly the claims of the University upon the support of our people. Outside the Theological Department, there are no courses of definite religious instruction, nor any department of Bible study; but since the report was made to us we understand that Bible study has been introduced. Notwithstanding the lack of support, the rates at the University compare favorably with those of other institutions in the South.

THEOLOGICAL EDUCATION

This Committee reports that the demand for men to enter new fields of work, such as in the rural districts, mountain and mill work, mission work in cities and among the negroes is so great that we cannot hope to supply it and at the same time recruit the ranks of the present clergy without a great increase in candidates for Holy Orders. The following table from the Living Church Annual for 1915 shows what the situation is in the Province:

| | Postulants. | Candidates. |
|------------------------|-------------|-------------|
| Alabama | 4 | 1 |
| Atlanta | 4 | 3 |
| East Carolina | 7 | 6 |
| Florida | 5 | 1 |
| Georgia | 3 | 1 |
| Kentucky | 3 | 5 |
| Lexington | 1 | 1 |
| Louisiana | 1 | 0 |
| Mississippi | 2 | 1 |
| North Carolina | 7 | 7 |
| South Carolina | 5 | 3 |
| Tennessee | 5 | 5 |
| Asheville | 0 | 5 |
| Southern Florida | 1 | 4 |
| | 48 | 43 |

We believe that Christian education, as well as those studies which fit one to do effective social service work, should be emphasized as never before. The clergy are the leaders; they must be trained to lead along these lines. It is a pleasure to state that the one Theological School within the Province is better equipped than ever before to meet the demands of the new situation which confronts the Church.

CONFERENCE OF EXAMINING CHAPLAINS

The Conference was convened by the Rev. H. J. Mikell, D.D., and was a great success. It has perfected a permanent organization and the resolution which it passed has been adopted by this Board, and will be presented to Synod. Ten of the fourteen Dioceses and Missionary Districts were represented. Minimum requirements for those

without a Bachelor of Arts degree and a standard form of examination based upon definite text-books were agreed upon. The Conference felt that a deeper study of the English Bible for all candidates and a correspondence course for those candidates not attending any seminary were necessities.

SUMMER TRAINING SCHOOL FOR WORKERS AND INSTITUTES AND CONFERENCES

The St. Mary's Conference, Raleigh, was the most successful yet held; the one held in Gulfport by the Southern Field Secretary of the Brotherhood of St. Andrew was also successful in every respect, and it is a permanent one. Still others will probably be held in other parts of the Province.

The Summer Training School for Workers, held at Sewanee every summer, is designed to supply men and women thoroughly qualified to carry on such institutes and conferences. Its Board of Managers consists of Rt. Rev. A. W. Knight, D.D., the Rev. Messrs. M. P. Logan, D.D., and Walter Mitchell, D.D., and Messrs. Dr. W. B. Hall and B. F. Finney. The Board met and organized by the election of Rt. Rev. A. W. Knight, D.D., as Chairman, the Rev. Walter Mitchell, D.D., as Secretary-Treasurer, and the Rev. M. P. Logan, D.D., as Director of the School.

FIELD SECRETARY

The most important matter we have to bring to your attention is the recommendation that a Field Secretary be employed to give his entire time to promoting religious education in the Province. We believe adequate salary and money for all necessary expenses could be secured without asking Synod for a cent. He would give from March to September to the Church schools, and from September to March to the work among Sunday-schools. It is believed that the Church schools in the Province would gladly become responsible for whatever balance remained after the offerings of the third Sunday in October had been applied to this purpose.

RESOLUTIONS

Resolved, That the Clergy be requested to preach on the claims of the ministry on young men, on the third Sunday in Advent, or as soon thereafter as possible, and to use all diligence in influencing young men to consider the call as the highest call that could come to them.

Resolved, That the Theological Schools should consider the necessity of placing greater emphasis on instruction in Christian education, including instruction in modern methods in the Sunday-school and in the principles of Social Salvation.

Resolved, That where such a course is now lacking, the Theological Schools include in their curriculum a very thorough course on the English Bible; and where it is already provided, that particular emphasis be put upon its thorough mastery by all the students.

Resolved, That this Board be empowered to employ a proper Field Secretary; Provided, That there be no extra expense incurred by the Synod in the employment of such a Field Secretary.

Resolved, That there be appropriated by the Synod for the use of this Board, the sum of \$500 per year for the next two years, and that it be turned over to the Treasurer of the Board as soon as it shall become available.

This resolution amended and only \$350 so appropriated.

Resolved, That the parishes and missions of the Province be requested to take a special offering on the third Sunday in October, or as soon thereafter as may be possible, and to forward the same to the Treasurer of the Executive Committee of the Provincial Board of Religious Education, to be used for religious education within this Province by the said Board.

The following table shows the increase in the financial support given the apportionment of the General Board by the dioceses of the Province of Sewanee:

| Diocese | Appor. | Amounts Paid | | |
|----------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Alabama | \$182.00 | ..... | ..... | ..... |
| Asheville | 56.00 | ..... | \$56.00 | ..... |
| Atlanta | 148.00 | \$30.00 | ..... | ..... |
| E. Carolina | 90.00 | ..... | 45.00 | 90.00 |
| Florida | 104.00 | ..... | 156.38 | ..... |
| Georgia | 92.00 | 46.88 | 46.88 | 92.00 |
| Kentucky | 188.00 | 94.75 | 94.75 | 100.00 |
| Lexington | 54.00 | 27.00 | 25.00 | 54.00 |
| Louisiana | 194.00 | 33.72 | 54.86 | 53.96 |
| Mississippi | 114.00 | 111.76 | 57.38 | 113.75 |
| North Carolina | 120.00 | .60 | 60.25 | 120.00 |
| South Carolina | 178.00 | 20.50 | 78.00 | 100.00 |
| So. Florida | 46.00 | 23.88 | ..... | ..... |
| Tennessee | 158.00 | 79.13 | 79.13 | 158.00 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$1,724.00 | \$468.22 | \$753.63 | \$881.71 |

e. Province of Mid-West

The Synod of the Province of Mid-West acts as a Provincial Board of Religious Education. The Board elects triennially the following commissions, of five members each, who may or may not be members of the synod:

- (a) A Commission on Parochial Education.
- (b) A Commission on Religious Education in the Public Schools.
- (c) A Commission on Secondary Church Schools.
- (d) A Commission on University and Church Colleges.
- (e) A Commission on Theological Seminaries.

The chairmen of these commissions constitute the Executive Committee of the Board, and act for and with full powers when the Board is not in session.

The following elections were made at the Synod of 1915:

COMMISSION ON PAROCHIAL EDUCATION.

The Rev. Frederick Ingley, Milwaukee.

The Very Rev. Francis S. White, of the Diocese of Western Michigan.

The Rev. F. C. Sherman, of the Diocese of Ohio.

The Rev. Chas. H. Young, of the Diocese of Chicago.

Mr. Thomas I. Stacey, of the Diocese of Chicago.

COMMISSION ON EDUCATION IN PUBLIC SCHOOLS.

The Bishop of Chicago.

The Rev. George Long, of the Diocese of Quincy.

The Rev. Benj. Ivins, of the Diocese of Michigan City.

Hon. Thos. L. Sullivan, of the Diocese of Indianapolis.

The Rev. H. J. Simpson, of the Diocese of Michigan.

COMMISSION ON SECONDARY SCHOOLS.

The Rev. J. H. McKenzie, D.D., of the Diocese of Michigan City.

The Ven. B. T. Rogers, D.D., of the Diocese of Fond du Lac.

The Rev. Llewellyn Hastings, of the Diocese of Quincy.

The Rev. Wm. F. Shero, Ph.D., of the Diocese of Milwaukee.

The Rev. J. E. Wilkinson, of the Diocese of Western Michigan.

COMMISSION ON UNIVERSITIES.

The Rev. G. C. Stewart, D.D., of the Diocese of Chicago.

The Rev. J. M. Page, of the Diocese of Springfield.

Prof. W. T. Magruder, of the Diocese of Southern Ohio.

The Rev. W. F. Peirce, D.D., of the Diocese of Southern Ohio.

The Rev. Wm. Burroughs, of the Diocese of Indianapolis.

COMMISSION ON THEOLOGICAL SEMINARIES.

The Bishop of Milwaukee.

The Bishop of Ohio.

The Bishop of Michigan City.

Rev. Dr. W. C. DeWitt, of the Diocese of Chicago.

Rev. D. F. Davies, D.D., of the Diocese of Ohio.

MEMBER OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

Rev. John H. McKenzie, D.D., of the Diocese of Michigan City.

At the Primary Synod, October 14, 1914, a Committee of Fifteen was appointed to make a review of the entire educational situation of the province, and to make such recommendations as it might find necessary and desirable.

The committee engaged the service of the office staff of the General Board of Religious Education, and Rev. Lester Bradner, Ph.D., Director of the Department of Parochial Education, was placed in charge of the details of a survey.

The following statement is the report of the committee, with an outlining of the more complete report and recommendations made by the committee:

**REPORT OF THE COMMITTEE
ON THE
SURVEY OF RELIGIOUS EDUCATION
IN THE
PROVINCE OF THE MID-WEST**

Provincial Survey Committee

The Bishop of Milwaukee, Chairman; the Bishop of Springfield, the Bishop Coadjutor of Southern Ohio, the Very Rev. Wm. C. De Witt, D.D., the Rev. W. F. Peirce, D.D., the Rev. J. H. McKenzie, D.D., the Rev. F. C. Sherman, the Rev. H. H. Fox, the Rev. Geo. Long, secretary, the Rev. George Huntington, the Hon. Miles F. Gilbert, Mr. F. C. Morehouse, Mr. L. A. Pradt, Mr. E. L. Sternberger, and the late Hon. Wm. J. Stuart.

Agents for the Committee

The Staff of the General Board of Religious Education, Rev. Wm. E. Gardner, D.D., Rev. Lester Bradner, Ph.D., and Rev. Stanley S. Kilbourne.

It is the opinion of the General Board of Religious Education, that the lines of inquiry pursued in the Survey and the resultant data obtained will be of unusual value to the cause of Religious Education throughout the Provinces of the Church. The Report of the Committee in full (covering some 150 pages) contains so much material that it seems advisable to ask that it be printed as a document of the Province. At this time therefore the Committee propose to give only a digest of the Report, hoping that this may illustrate somewhat the purpose, extent and work of the Survey and the data obtained. Following the digest are recommendations, based on the Survey, which the Committee hopes the Provincial Synod may adopt.

DIGEST

. The report is made under the following heads:

Part I

Parochial Conditions in Religious Education throughout the Province:

1. General Diocesan statistics as found in the journals.
2. The method of the Survey and the returns made.
3. General result with regard to Sunday-schools.
4. Types of Sunday-schools discovered.
5. Special investigation of super-normal schools.
6. Diocesan Boards and their work.
7. Tables showing Provincial conditions in various lines.
8. Exhibit of Diocesan conditions.
9. Further material of value as to Diocesan conditions.
10. Parishes without Sunday-schools.
11. Home nurture in religion.
12. Supply of candidates for the ministry.
13. Youth absent from parishes at colleges and schools.

Part II

Report on Colleges and Schools:

1. Method of the Survey.
2. General conditions discussed.
3. Special reports from colleges and universities.

Report on Secondary Schools:

1. Method of the Survey.
2. Table of results.
3. Special reports from schools.
4. Table of schools.

Part III

Report on Theological Schools:

1. Method of the Survey.
2. Table of general results.
3. Special reports from the schools.

RECOMMENDATIONS FOR ACTION BY PROVINCIAL AND DIOCESAN BOARDS OF RELIGIOUS EDUCATION

At the present moment, which is a creative epoch in the history of religious education, especially in the Church, the important task, from the point of view of machinery, is to adjust the relations of our newly created Boards, General, Provincial, and Diocesan, so that each can find its appropriate sphere, and each assist the other without overlapping or neglect. We believe that the results of this Survey will be of no small assistance in pointing out the lines of such an adjustment, and of making concrete the task of each of these related Boards.

There are evidently certain lines in which the Provincial Board of this Province, when created, should act, in order that a much needed improvement in general conditions should take place. The Committee on the Survey therefore respectfully lay before the Synod the following recommendations to be transmitted to the Provincial Board of Religious Education for their consideration.

1. Recommendations to the Provincial Board of Religious Education:
 - A. That the Board take especial pains to bring the various Diocesan Boards of Religious Education together under a plan of constructive leadership, particularly in the following direction:
 - i. Inspiring them to adopt the wider outlook of religious education as a thing which concerns, not the Sunday-school alone, but the parish as a whole, the home behind the Sunday-school, the secular school and the college, and even the seminary, as connected elements in the chain of religious intelligence. Diocesan Boards should consider all these elements in the due proportion dictated by local interests.

- ii. Urging them to co-operative action with other Diocesan Boards of Religious Education, more especially those within the bounds of a state, in matters pertaining to higher education, and the propagation of general plans.
 - iii. Commending to them the determination and promotion of definite and practical standards in matters of parochial education in religion—which standards may gradually become a norm for the Province as a whole.
- B. That the Provincial Board encourage the Diocesan Boards of Religious Education to gather more fully and more consecutively a competent knowledge of actual condition of religious education within their Diocese, and in particular the following items:
- i. A roster of the numbers in each Sunday-school, giving:
 - 1. Enrollment by departments.
 - 2. Gain or loss in given year (also by departments).
 - 3. Average attendance of the school.
 - 4. Number of teachers under training.
 - ii. Statistics giving:
 - 1. The number of children of school age belonging to the parish.
 - 2. The number of families with and without children.
 - iii. Details as to percentage of confirmation from the Sunday-school, as to children's services, as to methods of training in missions and social service.
 - iv. A Diocesan list of officers and teachers of Sunday-schools (to whom each Board could send notices direct, and from whom inquiries could be made as to educational conditions).
 - v. An annual report in June or July of each year to the Provincial Board, concerning the conditions noted above, this report to be made in duplicate.
2. That the Provincial Board prepare for each of the three general types of Sunday-school in the Province (i. e., the "wee school" of 35 pupils, the small school of 65 pupils, and the medium school of 105 pupils) a separate "plan," covering curriculum, text-books, operation, etc., and prepare an exhibit of the exact supplies needed for each type of school, so that this exhibit may be placed on view at the various Diocesan conventions and gatherings. It would be desirable that the expense of transporting the exhibit be paid by the Provincial Committee.
3. That the Provincial Board take steps toward the establishment in some central place where there are educational facilities, a Provincial Training School for Leaders in Religious Education.
4. That the Provincial Board urge upon the Diocese of the Province such a revision of their policy of Diocesan missions as will emphasize most markedly the fundamental need of well-equipped Sunday-schools in mission stations as being the only sure method of building the Church for time to come, so that

mission stations without Sunday-schools may be limited to those very exceptional cases where the Church is ministering to a fading adult population.

And further, that archdeacons and missionaries having more than one station under their control be urged to adopt one or more of the typical plans to be provided by the Provincial Board as the form for all stations under their control.

And finally, that the missionary policy of each Diocese center on the principle of strengthening and extending the Sunday-school as the proper beginning, rather than the later product of a mission station, and as a means (not yet wholly tried) of ministering even to adults in remote places.

5. That the Provincial Board establish a joint committee from among the various Boards of Examining Chaplains in the Province for the purpose of equalizing the various usages pertaining in different Dioceses as to the examination of postulantes and candidates for the ministry, and for the discussion and promotion of such ideas as will advance and render more effective the equipment of the ministry.
6. That the Provincial Board be requested to forward to the General Board each summer one of the duplicate reports received from each Diocese, together with such a digest of its own actions and plans as may keep the General Board in full touch with educational conditions in the Province.
7. That the Provincial Board adopt and communicate to the Diocesan Boards of Religious Education the following recommendations:
 - i. That the few remaining Diocesan Committees on the Sunday-school in the Province be put upon a canonical basis, with definite requirements for the meetings.
 - ii. That in the use of funds appropriated for the work of Diocesan Boards it is both legitimate and usually advisable that the mileage and board of members coming to attend meetings of the Board should be paid from such funds.
 - iii. That the Diocesan Board of Education secure a place in the parochial reports of their respective conventions for the following items:
 - (a) Number of teachers under training.
 - (b) Average attendance at Sunday-school.
 - (c) Expense of school per annum.
 - iv. That each Diocesan Board should discover by inquiry the average condition in the Sunday-school of its Diocese under the following heads, and this average as a temporary standard should exert itself to lift these conditions in such schools as need it until the temporary standard is met by all. The heads might be as follows:
 1. Enrollment of the Sunday-school a percentage of..... on the communicant list.
 2. School support and expenditure.

3. Teachers under training.
 4. School departments and grades.
 5. School housing.
- v. That each Diocesan Board be urged to investigate and study conditions among its Sunday-schools by two specific methods:
- (a) A study of certain definite phases of Sunday-school life, as for instance:
 1. Teachers, their training, permanency, supply, etc.
 2. Pupils, their statistics by departments, average attendance, gains and losses, confirmation, etc.
 3. School plan, i. e., type of curriculum used, departments and grades, adjunct organization, promotion, graduation, methods of training along different lines.
 4. School administration, buildings, records, hours of meeting, home co-operation, etc.
 - (b) A study of the above conditions under a classification of Sunday-schools, such as:
 1. Schools of similar size, according to these types: Up to 40 pupils; 40 to 70 pupils; 70 to 100 pupils; 100 to 200; 200 to 300 pupils.
 2. Schools of parishes similarly circumstanced, i. e.: City: Large, Downtown, Suburban, Missions. Smaller Cities. Towns. Rural Parishes. Missions.

And that on the basis of such studies certain definite problems should be formulated, and plans laid to find and apply solutions for the same.
- vi. That each Diocesan Board in October of each year should address the rectors of its Diocese, asking names of young men and women away at college; should sort out the returns of this inquiry and send them to the rectors or college chaplains in the places or colleges indicated, so that the Church in those places may keep in touch with the Churchmen and Churchwomen in the college world.
- vii. That Diocesan Boards be asked to adopt and communicate to their respective Sunday-schools the following recommendations:
1. That the support of Sunday-schools by parish funds be urged, with the understanding that pupils are trained to give, in part at least, to parish support. In this way both the parish and the school fulfill their respective educational responsibilities.
 2. That 50 cents per pupil be considered a reasonable expenditure per annum for the buying of proper educational material.

3. That a greater amount of choice be given the Sunday-school pupil in the objects for which he makes his offering at Sunday-school.
4. That Sunday-schools be urged to devote at least 40 minutes to their lesson period.
5. That teachers in the Sunday-school be limited at least to the grades of one department.
6. That additional effort be expended in the training of teachers.
7. That in the selection of teachers, wherever a choice in ages is possible, an effort be made to secure teachers of at least 25 to 30 years of age.
8. That greater effort and study be applied to the increase of the senior department of the Sunday-school.
9. That all Sunday-schools of the Province be urged to establish a Font Roll and also a point of Graduation.
10. That no name of an absent pupil be kept on a Sunday-school roll for more than six weeks unless for good and urgent reasons.
11. That every Sunday-school call together its teachers and officers for mutual consultation as to the welfare of the school at least four times a year.

SPECIAL RECOMMENDATIONS DRAWN FROM THE REPORT ON COLLEGIATE AND COLLEGE WORK

1. Your Committee commends to the Synod the importance of the collegiate work of the Church in the Province of the Mid-West. Within our borders are located some of the strategic schools of the country. Boys and girls from all sections of the country attend our colleges. The schools are graduating men and women to whom the Church must look for support. Does this Synod recognize the superb opportunity and corresponding responsibility in the great educational centers of the Mid-West?

2. We suggest that the Synod always give place in its meetings for ample consideration of the problem of the Church and the University. We suggest further that a mass meeting, in the interest of education, with especial emphasis on the university phase, be arranged at such times and places as seem best. Such meetings might well come under the work of the Provincial Board.

3. We think that the Synod, which represents the Church assembled for consideration of the field in any given section of the country, should arrange for the presence of prominent educators, and that advice and counsel be sought from them. The varied presentation of religion, at our great colleges, makes it imperative that college presidents and others, competent to speak, should be urged to acquaint the Church with the conditions in local fields, their estimate of said condition, and their suggestions as to co-operation, and contribution by the Church. Is not the Synod, meeting especially for the consideration of such problems, a proper body to enlist such aid?

4. The Provincial Board of Religious Education, through its proper committee, should know conditions in the centers of higher learning in the various Dioceses of the Province. We think that the Diocesan Board would feel a greater interest if the central Board of the Province would seek definite information, such as the names and addresses of all the clergy in the Province responsible for work of the Church in the colleges, names and location and pictures of any church houses, names, and home parishes of all student communicants, names of all clergy who do not inform rectors of college parishes, of students about to enter any given college, and similar information.

5. It seems to us wise for the Provincial Board to get into communication with college presidents and various members of the faculty, so that the authorities of the college may realize that the Church is addressing herself to the task of solving her relation to the college, and also that the college may know whom to address, when consultation is needed. This applies also to Diocesan Boards.

6. The Provincial Board can arrange for consultation among Diocesan Boards and is the proper body to arrange for same. The problems of the Province are more or less common in the various constituent Dioceses. A certain amount of standardization of the work is possible, and can be brought about by conference.

7. We suggest that the Synod increasingly urge the co-operation of the Dioceses of the State of Illinois in the work of the Church at the University of Illinois. The Diocese of Chicago has its own great educational centers, which make an insistent appeal, but the work at Champaign, to be successful, needs the help of the Diocese of Chicago, as well as all of the remaining Dioceses of the State.

A similar field for active co-operation between the Dioceses exists in the State of Ohio. In the remaining Dioceses of the Province, the Committee emphasizes the supreme importance of expanding the work already undertaken at the various State universities. Can the work be centered and given direction?

8. Finally, we recommend that the Province urge that the work in any given college, wherever it is possible, be centered in the nearest parish Church. When such Church is unable to provide sufficient support for a proper rector, it would seem to be the duty of the Province or certain Diocese or Dioceses, contiguous to the situation, to aid the parish so that a proper man may be secured. When a vacancy in any such strategic parish, within the Province, occurs, the President of the Synod, the Bishop of the Diocese or Dioceses interested, might consult with the vestry so that a man with proper qualifications should be called to the rectorship. Where there are student pastors, and church houses in the Province, we recommend that they be cordially supported. The student pastor plan has its disadvantages. Too often the pastor has no altar, no pulpit, and little equipment with which to work. We are of the opinion that it is better to give the rector assistance and enable him to devote more of his time to the student constituency, than to have a student pastor, unconnected with the parish church.

In the matter of Church Houses: We urge that a careful study of conditions at present and an estimate of the future be made, before any expenditure of money to erect a house. It may be that the same amount of money expended in improving the church and parish house may be wise.

We urge the organization of church societies for students where not already existing, and the hearty support of those already in the field.

RECOMMENDATIONS ON SECONDARY SCHOOLS

The Committee recommends that copies of that portion of their full report dealing with Secondary Schools be sent to such Diocesan Committees on Secondary Schools as may exist in the Province.

OTHER SPECIAL RECOMMENDATIONS

1. That copies of the sections of the Survey containing the data from each Diocese be sent to the respective Bishops and Diocesan Boards and Committees on Education, for their information.

2. That the Report of the Committee in full be printed and copies sent to each Diocese of the Church and to such other persons as the Provincial Board of Education may determine.

3. That as the value of the Survey can be increased by further and more exhaustive study of the returns, this elaboration of the Survey be left in the hands of the staff officers of the General Board, under the direction of the Provincial Board of Education.

The Committee desire to put on record their appreciation of the work of the staff officers of the General Board, the Revs. Wm. E. Gardner, D.D., Lester Bradner, Ph.D., and Stanley S. Kilbourne.

All of which is respectfully submitted.

W. WALTER WEBB,
Chairman;

EDWARD W. OSBORNE,
THEODORE IRVING REESE,
WM. C. DE WITT,
WILLIAM F. PEIRCE,
J. H. McKENZIE,
FRANKLYN COLE SHERMAN,
HERBERT H. H. FOX,
GEO. LONG, Secretary,
GEORGE HUNTINGTON,
MILES F. GILBERT,
FREDERIC C. MOREHOUSE,
L. A. PRADT.

OTHER ITEMS OF INTEREST

Besides the work of the survey, to which every diocese contributed assistance, mention should be made of successful Diocesan Teacher-Training Schools conducted by the Diocesan Boards of Chicago and Milwaukee. For information on the school in Chicago, address Rev. Frank E. Wilson, Wilmette, Ill.; for the same on the Milwaukee school, Rev. R. D. Vinter, 222 Juneau avenue, Milwaukee. Two summer schools have been conducted in the province, one at Chicago and the other at Gambia, Ohio.

The Diocese of Michigan has established the office of Diocesan Educational Secretary and made provision for an adequate salary. Rev. Henry J. Simpson has accepted appointment.

The experiment of week-day religious instruction at Gary, Ind., is, to be sure, located within the province, but inasmuch as the experiment has been conducted under the oversight of the General Board, no mention was made in the above material. A full description of the experiment will be found in later pages under Week Day Instruction.

The following table shows the increase in the financial support given towards the apportionment of the General Board by the dioceses of the Province of the Mid-West:

| Diocese | Appor. | Amounts Paid | | |
|----------------------------|------------|--|--|--|
| | | 1912-1913 Sept. 30, '12 Nov. 30, '13 | 1913-1914 Dec. 1, '13 Nov. 30, '14 | 1914-1915 Dec. 1, '14 Nov. 30, '15 |
| Chicago | \$1,142.00 | \$540.00 | \$1,100.00 | \$1,050.00 |
| Fond du Lac | 96.00 | 10.00 | 96.00 | 96.00 |
| Indianapolis | 104.00 | 91.39 | 52.00 | 52.00 |
| Marquette | 44.00 | 22.75 | ..... | ..... |
| Michigan | 404.00 | 202.62 | 404.00 | 404.00 |
| Michigan City | 62.00 | ..... | ..... | 28.25 |
| Milwaukee | 402.00 | ..... | 258.40 | 566.62 |
| Ohio | 712.00 | 100.00 | 456.88 | 391.16 |
| Quincy | 60.00 | ..... | ..... | ..... |
| So. Ohio | 370.00 | ..... | 185.00 | 370.00 |
| Springfield | 78.00 | 39.50 | ..... | 15.00 |
| W. Michigan | 132.00 | ..... | 66.38 | 66.37 |
| Sunday School Convention.. | ..... | 72.00 | ..... | ..... |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$3,606.00 | \$1,078.26 | \$2,618.66 | \$3,039.40 |

f. Province of the Northwest

The Synod of the Province of the Northwest acts as a Provincial Board of Religious Education. The President of the Synod appoints (subject to confirmation by the Synod) a Provincial Commission on Religious Education of seven members. The commission appoints committees on Parochial, Collegiate and Theological Education.

MEMBERS OF THE COMMISSION ON RELIGIOUS EDUCATION.

Chairman, Rt. Rev. F. A. McElwain, D.D., Faribault, Minn.; Secretary, Rev. F. L. Palmer, Stillwater, Minn.; Rev. G. G. Bennett, Great Falls, Mont.; Rev. J. K. Burleson, D.D., Duluth, Minn.; Mr.

Richard Chase, Duluth, Minn.; Mr. J. D. Griffiths, Des Moines, Iowa;
Mr. John Hayward, Omaha, Neb.

COMMITTEE ON PAROCHIAL EDUCATION.

Rev. G. G. Bennett, Mr. Richard Chase, and Mr. John Hayward.

COMMITTEE ON COLLEGIATE AND SECONDARY SCHOOLS.

Rev. J. K. Burleson and Mr. J. D. Griffiths.

COMMITTEE ON THEOLOGICAL EDUCATION.

Rt. Rev. F. A. McElwain and Rev. F. L. Palmer.

MEMBER OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

Rt. Rev. F. A. McElwain, Faribault, Minn.

The following table shows the increase in the financial support given to the General Board by the dioceses and missionary districts of the Province of the Northwest:

| Diocese | Appor. | Amounts Paid | | |
|--------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Colorado | \$242.00 | ..... | ..... | \$5.00 |
| Duluth | 60.00 | \$30.88 | \$60.00 | 30.00 |
| Iowa | 230.00 | ..... | ..... | 230.00 |
| Minnesota | 308.00 | ..... | 154.00 | 308.00 |
| Montana | 108.00 | 54.38 | 108.00 | 108.00 |
| Nebraska | 122.00 | ..... | 162.00 | 122.00 |
| North Dakota | 42.00 | 22.00 | ..... | 42.00 |
| South Dakota | 56.00 | ..... | 33.67 | 44.74 |
| W. Colorado | 16.00 | 9.50 | ..... | 16.00 |
| W. Nebraska | 36.00 | 18.38 | ..... | 26.10 |
| Wyoming | 38.00 | 19.13 | ..... | 38.01 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$1,258.00 | \$154.27 | \$517.67 | \$969.85 |

g. Province of the Southwest

The Synod of the Province of the Southwest elects annually seven members who shall constitute a Provincial Board of Religious Education:

MEMBERS OF THE PROVINCIAL BOARD.

Rt. Rev. Francis K. Brooke, of the District of Oklahoma.
Rev. James Wise, of the Diocese of Missouri.
Rev. R. N. Spencer, of the Diocese of Western Missouri.
Rev. N. F. Marshall, of the Diocese of North Texas.
Mr. George Mackay, of the Diocese of Missouri.
Judge J. B. Campbell, of the District of Eastern Oklahoma.
Mr. B. C. Howard, of the Diocese of Western Missouri.

MEMBER OF THE GENERAL BOARD OF RELIGIOUS EDUCATION.

Rev. James Wise, St. Louis, Mo.

The following table shows the increase in the financial support given towards the apportionment of the General Board by the dioceses and missionary districts of the Province of the Southwest:

| Diocese | Appor. | Amounts Paid | | |
|-------------------|----------------|-------------------------------|-----------------------------|-----------------------------|
| | | 1912-1913 | 1913-1914 | 1914-1915 |
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Arkansas | \$84.00 | ..... | ..... | \$50.00 |
| Dallas | 58.00 | ..... | \$88.00 | 58.00 |
| E. Oklahoma | 22.00 | ..... | ..... | 22.00 |
| Kansas | 94.00 | ..... | 49.75 | 94.00 |
| Missouri | 308.00 | \$154.00 | 154.00 | 308.00 |
| New Mexico | 22.00 | ..... | ..... | 11.00 |
| No. Texas | 4.00 | ..... | 2.50 | 12.91 |
| Oklahoma | 24.00 | 12.13 | ..... | 10.00 |
| Salina | 24.00 | 12.00 | ..... | ..... |
| Texas | 112.00 | 8.00 | 48.13 | ..... |
| W. Missouri | 168.00 | ..... | ..... | ..... |
| W. Texas | 46.00 | 23.63 | 46.00 | ..... |
| | <hr/> \$966.00 | <hr/> \$209.76 | <hr/> \$388.38 | <hr/> \$565.91 |

h. Province of the Pacific

The Provincial Board of Religious Education of the Province of the Pacific is composed of one bishop, one presbyter, and one layman, elected at large by the Synod at each stated meeting; second, one member from each diocese and missionary district of the province, elected annually by the several conventions or convocations thereof; and, third, the representative of the province on the General Board of Religious Education, ex officio.

The Provincial Board elects at its first regular meeting after the triennial meeting of the General Convention one member of the General Board of Religious Education, to serve for a term of three years and until his successor is elected by the Provincial Board.

The duty of the Provincial Board of Religious Education is to serve as an auxiliary to the General Board of Religious Education and to co-operate with the several boards and commissions of the respective dioceses and missionary districts for the promotion of the cause of Religious Education therein.

The following are members of the Board:

AT LARGE.

Rt. Rev. J. H. Johnson, Bishop of Los Angeles.
Rev. E. V. Shayler, St. Mark's Church, Seattle, Wash.
Prof. F. A. Thomson, of Spokane, Wash.

REPRESENTING DIOCESES.

California, Rev. H. H. Powell, D.D., San Francisco.
Los Angeles, Rev. Geo. Weld, Santa Barbara.
Olympia, Rev. Wood Stewart, Seattle, Wash.
Oregon, Very Rev. H. M. Ramsey, Portland.
Sacramento, Rev. C. E. Farrar, Sacramento, Calif.
Arizona, Rev. Harold S. Brewster, Bisbee.
Idaho, Rev. S. W. Creasy, Fort Hall.

Nevada, Rev. Samuel Unsworth, Reno.
 San Joaquin, Rt. Rev. L. C. Sanford, D.D., Fresno, Calif.
 Spokane, Rev. J. G. Robinson, Pullman, Wash.
 Utah, Very Rev. S. R. Colladay, Salt Lake City.
 Eastern Oregon, Rev. O. F. Jones, Baker.
 Alaska, Rev. H. H. Lumkin, Fairbanks.
 Honolulu, Rt. Rev. H. B. Restarick, D.D.
 Philippines, Very Rev. Charles W. Clash, Manila.
 Member of General Board, Rev. E. L. Parsons, D.D., Berkeley, Cal.

The Board met and organized by the election of the Right Rev. J. H. Johnson, D.D., Bishop of Los Angeles, as president; Rev. H. H. Powell, D.D., San Francisco, as secretary.

A Committee on Provincial Organization, to get in touch with the various dioceses of the province and help them to organize adequate boards was appointed, consisting of the Rev. E. L. Parsons, D.D., chairman; Right Rev. L. C. Sanford, D.D., and Rev. H. H. Powell, D.D. Three committees were provided for, as follows:

COMMITTEE ON PAROCHIAL EDUCATION.

Utah, Very Rev. S. R. Colladay, Salt Lake City.
 Nevada, Rev. Samuel Unsworth, Reno.
 Spokane, Rev. J. G. Robinson, Pullman, and Prof. F. A. Thompson, Spokane.
 Philippine Islands, Very Rev. C. W. Clash, Manila.
 Idaho, Rev. S. W. Creasy, Fort Hall.

COMMITTEE ON SECONDARY SCHOOL.

Sacramento, Rev. Charles E. Farrar, Sacramento.
 Oregon, Very Rev. H. M. Ramsay, Portland.
 Olympia, Rev. H. Wood Stewart, Seattle.
 Eastern Oregon, Rev. O. F. Jones, Baker.
 Alaska, Rev. H. H. Lumkin, Fairbanks.

COMMITTEE ON UNIVERSITY EDUCATION.

San Joaquin, Rt. Rev. L. C. Sanford, D.D., Fresno.
 California, Rev. E. L. Parsons, D.D., Berkeley, and Rev. H. H. Powell, Ph.D., San Francisco.
 Los Angeles, Rev. George F. Weld, Santa Barbara.
 Arizona, Rev. Harold S. Brewster, Bisbee.
 Honolulu, Rt. Rev. H. B. Restarick, D.D., Honolulu.

Educational organization within the province is far from uniform and far from adequate. Many dioceses and districts have as yet only committees or commissions, and those not well organized, but the Synod showed a very evident interest.

There are two summer schools for Sunday-school teachers held within the province, one by the Diocese of Los Angeles, at one of the beaches in the neighborhood of the city, the other in San Francisco at the Church Divinity School, under the auspices of the Board of Education of the Diocese of California. The Board should have

some progress in the matter of actual work done to report at the end of another year.

The following table shows the increase in the financial support given toward the apportionment of the General Board by the dioceses and missionary districts of the Province of the Pacific:

| Diocese | Appor. | Amounts Paid | | |
|-------------------|------------------|--|--|--|
| | | 1912-1913 Sept. 30, '12 Nov. 30, '13 | 1913-1914 Dec. 1, '13 Nov. 30, '14 | 1914-1915 Dec. 1, '14 Nov. 30, '15 |
| Alaska | \$24.00 | \$9.00 | ..... | ..... |
| Arizona | 20.00 | ..... | ..... | \$20.00 |
| California | 260.00 | 100.00 | ..... | 140.00 |
| E. Oregon | 14.00 | ..... | ..... | 14.00 |
| Honolulu | 28.00 | ..... | ..... | ..... |
| Idaho | 30.00 | ..... | ..... | ..... |
| Los Angeles | 274.00 | ..... | \$25.20 | ..... |
| Nevada | 44.00 | 10.00 | ..... | 20.00 |
| Olympia | 108.00 | 40.00 | 40.00 | 60.00 |
| Oregon | 86.00 | 10.00 | ..... | ..... |
| Philippines | 12.00 | 5.00 | ..... | 25.00 |
| Sacramento | 66.00 | ..... | 66.00 | ..... |
| San Joaquin | 24.00 | 10.00 | ..... | 24.00 |
| Spokane | 42.00 | ..... | ..... | 34.00 |
| Utah | 22.00 | 10.00 | ..... | 15.00 |
| | <hr/> \$1,054.00 | <hr/> \$194.00 | <hr/> \$131.20 | <hr/> \$352.00 |

PART VII.

EDUCATION IN THE DIOCESE

1. PROGRAM FOR A DIOCESAN BOARD OF RELIGIOUS EDUCATION

Note.—(1) This program should be considered with the Program for a Provincial Board found in Part VI. (2) It should be discussed at meetings of Diocesan Boards.

In the organization of a Diocesan Board of Religious Education, it might be wise to avoid, for the initial period, the making of by-laws. Method of procedure is best determined by considering the special requirements of the Diocese and determining tentative action upon each point. The suggestions given below will be helpful in discovering the needs of the Diocese, and might form a working basis for the preliminary organization of the Board.

I. PRINCIPLES OF WORK:

The Diocesan Board of Religious Education should aim at an organic program of Religious Education. Youth desires progress and promotion. This desire, used by the educational plan of the State, should be used by the Church. The Diocese should hold before the youth well-defined steps that may be taken in the life of the Church in order that he may advance in the knowledge of God, and develop spiritual powers. Home, parish, day school, college and possibly theological school should each present methods for personal improvement in character, and these should be so inviting and so connected one with another, that every boy and girl will feel unsatisfied unless each year contributes a progress that is recognized.

The home cannot do this alone; neither can the Sunday-school, day school, college nor the theological school, but all, working together as parts of a whole, can achieve this end. It is the province of a Diocesan Board to establish such a program as will cause the youth of the Nation to realize that the Church is ever urging them to recognize higher motives than those animating so-called secular education.

A Diocesan Board of Religious Education should (a) survey and study the diocesan field in its educational relationships in religion, and (b) formulate ideals and standards, and (c) promote methods.

In 1915, the officers of the General Board made a survey of educational agencies in the various dioceses of the Province of the Mid-West. Types of work were discovered and in some cases tested methods were recommended. Any Diocesan Board which decides to study its educational possibility, formulate aims and determine methods should correspond with the General Board and receive the benefits available from the Survey of the Province of the Mid-West.

II. LEADERSHIP:

Any Diocese in which there are large centers of population could profitably command, in part or whole, the time and energy of an

expert leader in education. This leader should be the administrative officer of the Diocesan Board of Religious Education. If no such administrative officer can be provided, responsibility should be concentrated in the hands of a very few effective volunteer leaders.

Within dioceses are archdeaconries, or other geographical divisions for administration. Educational leadership should be developed in each of these and thereby the plans of the Diocesan Board made operative over the whole diocese. Methods should also be devised by which the successes of one section are conveyed to another, and the strength of the diocese uniformly developed.

III. ORGANIZATION:

(a) Besides the usual officers, president, vice-president, secretary, treasurer, etc., there should be working committees. While these committees should be in line with the departmental interests of the General Board, they should not be formed until diocesan needs call them into existence.

(b) Within the Diocese there should be sectional organizations by which groups of parishes, geographically contiguous, could send parochial representatives to sectional meetings, institutes, etc., for discussion and training.

IV. TYPES OF COMMITTEES:

1. Committee on Sunday-schools.—The Sunday-school organization being fundamental to the life of the Church, and being the most developed in the Church's educational work, requires a large amount of attention. Therefore, a Diocesan Board should so organize as to direct and develop the educational activity in Sunday-school work. Questions such as the following should direct this committee to its work:

What is the educational efficiency of the Sunday-schools of the Diocese?

What method has the Diocese for measuring this efficiency?

(a) By Teacher-Training organizations in Parishes and Diocese.

(b) By Parochial programs of education (Curriculum).

(c) By statistics.

2. Committee on Religious Nurture in the Home.—This committee should assist the Diocesan Board to direct parents to those methods and materials that will develop the higher nature of the child on the physical, mental and religious planes. The following lines could be studied and promoted:

(a) Worship in the home.

(b) More intelligent and consecrated ideals of parenthood.

(c) Sex education.

(d) The Home Department of the Sunday-school.

(e) Lists of Good Books for Children.

3. Committee on the Religious Element in Public and Church Secondary School Education.—This committee should keep the Diocesan Board in touch with the movement that is emphasizing re-

ligion as a factor in Secondary Education. It should feel a responsibility for the standards of religious training in the Church Secondary Schools, if there be any in the Diocese.

This committee should acquaint itself with the various methods by which week-day religious instruction in Bible Study is being promoted, sometimes with the co-operation of public school authorities, and should lead or co-operate with a movement in any diocesan center where the possibility of more religious instruction is evident.

4. Committee on Higher Education.—This is a most important committee, in that it should interest itself in, and co-operate with, the youth of the diocese who are aiming at higher education. Such questions as the following might be considered by this committee:

How far is the Diocese thrusting spiritual forces into the university or college life, if there are colleges or universities in the Diocese? Can this committee make and keep a list of the "student congregation" of the Diocese and bring some religious influence into the life of each student? By "student congregation" is meant every boy or girl who has entered any institution of higher learning whether within or without the Diocese. The influences of the home parish and the home Diocese are permanent, while those of local rector or student chaplain in college communities are transitory.

What men are in college from this Diocese, who should go into the ministry?

Can this Diocese formulate a method for calling the attention of men to the ministry, as, for example, the plan set forth by the Committee on the Increase of the Ministry of the Diocese of Virginia?

Who are the candidates for the ministry from this Diocese?

Is the number of candidates in proportion to the future needs of the Diocese? This should be a minimum, in that every Diocese should look forward to supplying clergy for the mission field.

What candidates from the Diocese should be assisted financially and how?

Does the Diocese make any attempt to organize the Churchmen who are members of the faculties of colleges or universities?

5. Committee on Finance.—A Committee on Finance should be organized to consider such questions as the following:

What budget is necessary to the effective work of the Board?

Is there a sufficient amount of money obtainable in the Diocese to meet this budget?

What is the best approach to secure that money? Should not the support of the Diocesan Board of Religious Education, in whole or in part, be included in the Diocesan budget?

What should be the attitude of the Board toward extra-diocesan calls such as the support of the General Board of Religious Education and the Provincial Board? Should these be included in the budget?

Is there any special educational opportunity to which the Diocesan Board should contribute financially?

One of the duties of this committee is to consider how best to secure from the Diocese financial support for educational enterprises in a corporate and official way.

V. MEETINGS:

The meetings of a Diocesan Board should be held on fixed dates, monthly or quarterly.

One of these meetings should be at the time of the diocesan convention. During the convention the Board should secure at least one hour for the presentation of its report, and for the discussion of resolutions and action on the same.

2. PROPOSED MODEL CANON FOR CREATING A DIOCESAN BOARD OF RELIGIOUS EDUCATION

The following model Canon was passed by the General Board of Religious Education, at St. Louis, April 9, 1913. It has been adopted in many dioceses and is suggested as a form for the consideration of those dioceses wishing to organize a Board of Education.

1. There shall be a Diocesan Board of Religious Education, subject to the Convention, the duty of which shall be to promote religious and moral education in this diocese.

2. The members of the Board shall be the Bishop of the Diocese, the Bishop Coadjutor, and the Suffragan, if there be such, *ex officio*; three persons to be appointed annually by the Bishop, and six clergymen and six laymen to be elected by the Convention.

3. The Board shall hold at least four meetings each year. At its first meeting it shall select from its elected members two clergymen and two laymen to serve for one year, two clergymen and two laymen to serve for two years, and two clergymen and two laymen to serve for three years. Each Convention thereafter shall elect two clergymen and two laymen to serve for three years, to take the place of those whose terms of office shall have expired. The Board shall elect its own officers.

4. The Board shall have power to adopt such measures as shall be necessary for promoting the objects for which it is created and for co-operating with the General Board of Religious Education.

5. The Board shall annually present to the Diocesan Convention an estimate of the amount needed for the work of the Board during the ensuing year. The Diocesan Convention shall determine how this amount, or such an amount as the Convention may approve, shall be provided.

6. The Board shall report annually to the Diocesan Convention.

3. A LIST OF BOARDS AND COMMITTEES

The following are the Various Diocesan Organizations for Education. They are arranged according to Provinces.

PROVINCE OF NEW ENGLAND

CONNECTICUT. Diocesan Board of Religious Education.

President, *ex officio*, Rt. Rev. C. B. Brewster, D.D., Hartford.

Chairman, Rev. Arthur P. Greenleaf, Wallingford.

Secretary, Rev. William P. Downes, Bristol.

Treasurer, Mr. Charles P. Rice, Meriden.

MAINE. Board of Religious Education.

Chairman, Rev. R. W. Plant, Gardiner, Maine.

MASSACHUSETTS. Board of Religious Education.

President, Rt. Rev. Wm. Lawrence, D.D., 122 Commonwealth Avenue, Boston.

Secretary, Rev. James Bancroft, Lowell.

Treasurer, Mr. H. G. Vaughan, 53 State Street, Boston.

Educational Secretary, Rev. C. P. Mills, 1 Joy Street, Boston.

NEW HAMPSHIRE. Diocesan Board of Religious Education.

Chairman, Rev. John A. Chapin, Dover, N. H.

RHODE ISLAND. Committee on Christian Education.

Educational Secretary, Rev. F. E. Seymour, Wakefield.

Treasurer, Mr. Wm. L. Coop, 62 Rochambeau Avenue, Providence.

VERMONT. Board of Religious Education.

Chairman, Rt. Rev. A. C. A. Hall, D.D., Burlington.

Secretary, Rev. F. B. Leach, Brandon.

WESTERN MASSACHUSETTS. Board of Religious Education.

President, ex officio, Rt. Rev. T. F. Davies, D.D., 1154 Worthington Street, Springfield.

Chairman, Rev. Robert K. Smith, Westfield.

Secretary and Treasurer, Rev. A. DeF. Snively, 315 Union Street, Springfield.

PROVINCE OF NEW YORK AND NEW JERSEY**ALBANY.** Board of Religious Education.

Corresponding Secretary, Rev. Oliver S. Newell, Glens Falls, N. Y.

CENTRAL NEW YORK. Board of Religious Education.

President, Rev. R. J. Phillips, 221 West Borden Avenue, Syracuse, N. Y.

LONG ISLAND. Board of Religious Education.**NEWARK.** Board of Religious Education.

Chairman, Rev. E. J. Cleveland, 314 Palisade Avenue, West Hoboken, N. J.

Vice-Chairman, Rev. A. E. Montgomery, Tenafly, N. J.

Secretary, Rev. F. B. Carter, 96 Elm Street, Montclair, N. J.

Treasurer, Mr. Stephen H. Smith, Tenafly, N. J.

NEW JERSEY. Board of Religious Education.

Corresponding Secretary, Rev. T. A. Conover, Bernardsville, N. J.

NEW YORK. Board of Religious Education.

President, Rev. H. P. Nichols, D.D., 18 West 122nd Street, New York.

Secretary, Miss Dora W. Davis, 829 West End Avenue, New York.

Treasurer, Mr. H. H. Pike, 108 Water Street, New York.

WESTERN NEW YORK. Board of Religious Education.

President, Rt. Rev. Wm. D. Walker, D.D., 367 Elmwood Avenue, Buffalo.

Secretary, Rev. J. W. D. Cooper, Geneseo, N. Y.

PROVINCE OF WASHINGTON

BETHLEHEM. Board of Religious Education.

President, Rev. H. W. Diller, Pottsville, Pa.

First Vice-President, Rev. S. U. Mitman, Ph.D., South Bethlehem, Pa.

Second Vice-President, Rev. A. L. Whittaker, Hornesdale, Pa.

Secretary, Rev. J. Talbot Ward, Wilkes-Barre, Pa.

Treasurer, Mr. Wm. H. Warner, Montrose, Pa.

DELAWARE. Committee on Religious Education.

Educational Secretary, Rev. Chas. H. Holmead, Wilmington.

EASTON.

ERIE. Board of Religious Education.

Chairman, Rev. J. E. Reilly, D.D., Oil City, Pa.

HARRISBURG. Board of Religious Education.

President, Rev. G. F. Gladding Hoyt, Columbia, Pa.

MARYLAND. Board of Religious Education.

Chairman, Rev. Wm. M. Dame, D.D., 1409 Bolton Street, Baltimore.

Secretary and Treasurer, William McGee, Gilmore Stand, B. & O. R. R., Baltimore, Md.

PENNSYLVANIA. Board of Religious Education.

President, Rt. Rev. P. M. Rhinelander, D.D., Church House, Philadelphia, Pa.

First Vice-President, Rt. Rev. T. J. Garland, D.D., Church House, Philadelphia, Pa.

Second Vice-President, Mr. Edward H. Bonsall, Land Title and Trust Building, Philadelphia, Pa.

Third Vice-President, Mr. Clarence K. Klink, Reading Terminal, Philadelphia, Pa.

Treasurer, Mr. J. Lee Patton.

Recording Secretary, Mr. George Sayen.

Corresponding Secretary, Rev. Herman L. Duhring, D.D., 225 South Third Street, Philadelphia.

Treasurer Lenten and Advent Offerings, Mr. Geo. W. Jacobs, 1628 Chestnut Street, Philadelphia.

PITTSBURGH. Board of Religious Education.

President, Rt. Rev. C. Whitehead, D.D., Shady Side, Pittsburgh, Pa.

Chairman, Rev. C. M. Young, Oakmont, Pa.

Vice-President, H. C. Westervelt, M.D., Park Building, Pittsburgh.

Secretary, Mr. H. H. Smith, Pittsburgh.

Treasurer, Mr. J. A. Powell, 5732 Darlington Road, Pittsburgh.

SOUTHERN VIRGINIA. Committee on Religious Education.

Chairman, Rev. D. W. Howard, D.D., 331 Olney Road, Norfolk, Va.

Sunday-school Commission, Chairman, Rev. D. W. Howard, D.D.

VIRGINIA. Sunday-school Commission.

President, Rt. Rev. R. A. Gibson, D.D., Richmond.

WEST VIRGINIA. Committee on Education.

Chairman, Rev. Jas. L. Fish, Wheeling, W. Va.

Committee on Sunday-schools, Chairman, Rev. W. H. Meyers, Moundsville, W. Va.

WASHINGTON. Board of Religious Education.

President, Rt. Rev. Alfred Harding, D.D., 1407 Massachusetts Avenue, N.W., Washington, D. C.

First Vice-President, Rev. W. L. DeVries, Ph.D., 3515 Woodley Road, Mt. St. Alban, Washington, D. C.

Second Vice-President, Rev. J. W. Austin, Chevy Chase, Washington, D. C.

Secretary and Treasurer, Mr. Eugene E. Thompson, Washington, D. C.

PROVINCE OF SEWANEE

ALABAMA.

ASHEVILLE. Education Committee.

Chairman, Rev. Edmund N. Joyner, Lenoir, N. C.

Sunday-school Commission, Chairman, Rev. Rodney R. Swope, D.D., Biltmore, N. C.

ATLANTA. Board of Religious Education.

Chairman, Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

EAST CAROLINA. Board of Religious Education.

Chairman, Rev. J. H. Griffith, Kinston, N. C.

FLORIDA. Board of Religious Education.

President, Ven. John H. Brown, Pensacola.

Secretary-Treasurer, Mr. John S. Bond, Jacksonville.

GEORGIA. Board of Religious Education.

Chairman, Rev. S. B. McGlohon, 217 38th Street, E., Savannah.

KENTUCKY. Board of Religious Education.

Chairman, Rev. F. W. Hardy, Louisville, Ky.

LEXINGTON. Board of Religious Education.

Chairman, Rev. J. M. Maxon.

LOUISIANA. Board of Religious Education.

Chairman, Rev. W. A. Barr, D.D., 1622 Sixth Street, New Orleans.

Secretary, Rev. G. L. Tucker, Houma.

Treasurer, Mr. F. H. G. Fry, 628 Gravier Street, New Orleans.

MISSISSIPPI. Committee on Religious Education.

Chairman, Rev. Albert Martin, Yazoo City.

NORTH CAROLINA. Board of Religious Education.

Chairman, Rev. Homer W. Starr, Ph.D., Chapel Hill.

SOUTH CAROLINA. Board of Religious Education.

Chairman, Rev. W. H. K. Pendleton, Spartanburg, S. C.

SOUTHERN FLORIDA. Commission on Christian Education.

Chairman, Rev. W. W. Williams, Key West, Fla.

TENNESSEE. Board of Religious Education.

Chairman, Rev. W. B. Capers, Columbia, Tenn.

PROVINCE OF THE MID-WEST

CHICAGO. Board of Religious Education.

President, Rev. C. H. Young, 6451 Woodlawn Avenue, Chicago, Ill.
Secretary, Rev. F. E. Wilson, 726 11th Street, Wilmette, Ill.

FOND DU LAC. Commission on Religious Education.

Chairman, Very Rev. B. I. Bell, Fond du Lac, Wis.

Secretary, Mr. William H. Smith, Oshkosh, Wis.

INDIANAPOLIS. Board of Religious Education.

Chairman, Rev. John S. Lightbourn.

MARQUETTE. Committee on Sunday-schools.

Chairman, Rev. R. T. T. Hicks, Negaunee, Mich.

MICHIGAN. Board of Religious Education.

Chairman, Rev. W. H. Poole, Jackson, Mich.

Educational Secretary, Rev. H. J. Simpson, Lansing, Mich.

MICHIGAN CITY. Board of Religious Education.

Chairman, the Rev. J. H. McKenzie, Howe, Ind.

MILWAUKEE. Board of Religious Education.

President, ex officio, Rt. Rev. W. W. Webb, D.D., 222 Juneau Avenue, Milwaukee, Wis.

OHIO. Board of Religious Education.

Chairman, Rev. F. C. Sherman, 58 No. Forge Street, Akron, Ohio.

QUINCY.

SOUTHERN OHIO. Board of Religious Education.

Chairman, Prof. W. T. Magruder, Columbus, Ohio.

SPRINGFIELD. Board of Religious Education.

President, Rt. Rev. E. W. Osborne, D.D., 519 East Edwards Street, Springfield, Ill.

Chairman, Rev. Wm. Baker, Bloomington, Ill.

WESTERN MICHIGAN. Board of Religious Education.

Chairman pro tem., Rev. Francis S. White, Grand Rapids, Mich.

Secretary and Treasurer, Mr. Chas. L. Dibble, Kalamazoo, Mich.

PROVINCE OF THE NORTHWEST

COLORADO. Commission on Education.

Chairman, Rev. J. H. Houghton, D.D., 1160 Lincoln Street, Denver.

DULUTH. Board of Religious Education.

Chairman, Rev. Lewis R. Levering, St. Cloud, Minn.

IOWA. Board of Religious Education.

Chairman, Rev. A. H. Grant, 815 High Street, Des Moines.

MINNESOTA. Church Sunday-school Association.

President, Rev. E. B. Woodruff, 965 Laurel Avenue, St. Paul.

Vice-President, Rev. W. P. Remington, 2012 Aldrich Avenue, So., Minneapolis.

Secretary, Rev. Arthur Chard, Hastings.

Corresponding Secretary, Rev. A. W. Farnum, 633 Holly Avenue, St. Paul.

Treasurer, Mr. A. A. McKechnie, 647 Holly Avenue, St. Paul.

MONTANA. Commission on Religious Education.

Chairman, Rev. H. P. J. Selinger, Dillon.

NEBRASKA. Board of Religious Education.

Chairman, Rev. W. W. Barnes, Nebraska City.

NORTH DAKOTA. Sunday-school Commission.

Secretary, Rev. John S. Brayfield, Jamestown.

SOUTH DAKOTA.

WESTERN COLORADO. Board of Religious Education.

Chairman, Rev. F. M. Bacon, Delta, Colo.

WESTERN NEBRASKA.

WYOMING. Board of Religious Education.

Chairman, Rev. S. A. Huston, Cheyenne.

PROVINCE OF THE SOUTHWEST

ARKANSAS. Board of Religious Education.

Chairman, Rev. Henry N. Hyde, Little Rock, Ark.

DALLAS. Committee on Christian Education.

Chairman, Rev. F. L. Carrington, 1712 North Peal Street, Dallas.

EASTERN OKLAHOMA. Commission on Religious Education.

Chairman, Rev. S. G. Welles, Chelsea, Okla.

KANSAS. Board of Religious Education.

Chairman, Rev. Chauncey E. Snowden, Winfield, Kan.

Committee on Sunday Schools Chairman, Rev. Otis E. Gray, Atchison, Kan.

MISSOURI. Board of Religious Education.

Chairman, Rev. James Wise, 2809 Washington Avenue, St. Louis, Mo.

NEW MEXICO. Sunday-school Commission.

Chairman, Archdeacon W. E. Warren, Albuquerque, N. M.

Secretary, Rev. Leonidas Smith, Santa Fé, N. M.

NORTH TEXAS. Board of Religious Education.

Chairman, Rev. E. Cecil Seaman, Stamford, Texas.

OKLAHOMA. Board of Religious Education.

Chairman,

SALINA.

TEXAS. Committee on Christian Education.

Chairman, Rev. G. B. Norton, Beaumont, Texas.

WEST MISSOURI. Committee on Christian Education.

Chairman,

Committee on Sunday-school Work, Chairman, Rev. B. F. Root, 415 West Thirteenth Street, Kansas City, Kan.

WEST TEXAS. Board of Religious Education.

Chairman, Rev. U. B. Bowden, Runge, Texas.

PROVINCE OF THE PACIFIC

ALASKA.

ARIZONA. Commission on Religious Education.

Chairman, Rev. W. J. Scarlett, Phoenix, Ariz.

CALIFORNIA. Board of Religious Education.

President, ex officio, Rt. Rev. Wm. F. Nichols, D.D., 1215 Sacramento Street, San Francisco.

Vice-President, Rev. E. L. Parsons, D.D., 2732 Durant Avenue, Berkeley.

Secretary-Treasurer, Rev. M. D. Wilson, 3042 Nicol Avenue, Oakland.

Superintendent of Christian Education, Rev. H. H. Powell, D.D., 1051 Taylor Street.

Educational Secretary, Miss Caroline Fiedler, 1215 Sacramento Street.

EASTERN OREGON. Commission on Religious Education.

Chairman, Rev. Owen F. Jones, Baxter, Oregon.

HONOLULU. Committee on Christian Education.

Chairman, Rev. F. A. Saylor, Honolulu, T. H.

IDAHO. Committee on Sunday-school Work.

Chairman, Very Rev. E. P. Smith, Boisé, Idaho.

LOS ANGELES. Board of Christian Education.

President, ex officio, Rt. Rev. H. Johnson, D.D., 415 Grand Avenue, Pasadena, Cal.

NEVADA. Commission on Religious Education.

Chairman, Rev. Samuel Unsworth, Reno.

OLYMPIA. Board of Religious Education.

Chairman, Rev. E. V. Shayler, 1124 Harvard Avenue, Seattle, Wash.

OREGON. Committee on Christian Education and Sunday-schools.

Chairman, Rev. O. W. Taylor, 860 East 29th Street, Portland, Ore.

PHILIPPINES.

SACRAMENTO. Board of Religious Education.

Chairman, Rev. I. E. Baxter, Napa, Cal.

SAN JOAQUIN. Board of Christian Education.

Chairman, Very Rev. G. R. E. MacDonald, 1209 N Street, Fresno, Cal.

SPOKANE. Board of Religious Education.

Chairman, Rev. James A. Palmer, Roslyn, Wash.

UTAH. Board of Religious Education.

Secretary, Rev. W. F. Bulkley, Salt Lake City, Utah.

PART VIII.

PAROCHIAL BOARDS OF EDUCATION

In view of the importance which educational work is bound to assume in the parish, and of the growing necessity for focussing the reactions from many different parochial organizations upon the various periods of childhood and youth, there must inevitably be formed in all parishes of a good size a group of persons to care for the educational unity of the parish work. So soon as the whole of parish life is recognized as a school, there will appear a school board to have main charge of it. Already this is advocated, and even under trial in some quarters. The Diocese of Michigan City, through its Board of Religious Education, has begun the formation of Parochial Boards of Education.

In smaller parishes, the rector, who must be at the head of the Board, and "head master" in the school, will need but one or two assistants for such duties. In larger parishes, those who manage the different departments of the Sunday-school or of missionary or social activity in the parish will be brought together in a somewhat larger group. In the starting of any new parish, the work of the Sunday-school and of other organizations should be developed under such a board from the first, and begin on a co-operative basis, instead of independently.

Such a board is not given the actual management of all these different organizations, but contains representatives from each of them, men and women who will give special attention to the educative influences produced by the different activities, and endeavor to relate them all as parts of a co-ordinated whole. It seeks to give such advice and make such adjustments as will make the educational impact of every parochial society clean cut, effective, and appropriate. It is a group which will not act hurriedly or tactlessly, but by study, experiment and close observation of results in life will render steadily effective upon each individual child or youth the manifold good intentions and unrelated efforts of the parish—not a short task, nor an easy one, but one worth the attempt of the Church.

PART IX.

FINANCING EDUCATION

1. THE METHOD OF FINANCING THE GENERAL BOARD

This triennium will be remembered in the history of the Church for its large financial campaigns. Millions have been asked and given for the Clergy Pension Fund, hundreds of thousands for missions. Is it an opportune time for the General Board of Religious Education to set forth its needs?

The first work of the Board, after its appointment at the General Convention of 1913, was to form a plan for the "unification and development of the educational work of the Church," in accordance with the needs of the Church and the ability of the Board to fulfil them. To this end the needs of the four departments, Parochial, Secondary, Collegiate, and Theological, were estimated, each department being allowed a salary for a director and a certain amount of money for travel, office and publication. The total budget thus formed amounted to approximately \$30,000.

The second step was to devise plans by which the money could be secured. Two possibilities were before the Board: (1) To request gifts from individuals, and (2) to establish an apportionment based on the apportionment of the Board of Missions.

The Board decided that both methods should be utilized but that emphasis should be placed upon the apportionment because from an educational point of view it was essential to establish the principle as soon as possible that the financial support of education should come through the votes of Diocesan Conventions as corporate expressions of diocesan authorization of general educational work. The Board felt that the canon embodied this principle because Section V (Canon 57) reads as follows: "The General Board is authorized to receive gifts and to appeal to each diocese and missionary district within the Church, through its convention or council, for the funds necessary for carrying on its work."

During the three years of the triennium, this section of the canon has been carried into effect by an "appeal" to each Diocesan Convention for the acceptance of an apportionment that was two and one-half per cent. of the missionary apportionment of the General Convention year of 1913. Each year a communication has been sent to the Bishop and the secretary of each Diocesan Convention, and to all the educational leaders within the diocese, enclosing a copy of the appeal with the amount of the apportionment. The secretary of the convention has been asked to present the appeal, and the Bishop and educational leaders have been asked to support it on the floor of the convention. A large number of dioceses have responded to this request. A complete statement of the apportionment and the amounts of money paid by the various dioceses during the last triennium will be found on page 223. The following quotations from Diocesan Journals are illustrations of the votes passed:

Bethlehem: Journal, 1914, pg. 67:

"Moved that the proposed apportionment of \$406 for the diocesan portion of the expenses of the General Board of Religious Education be accepted by the diocese and paid by the treasurer. Motion was seconded and carried."

Mississippi: Journal, 1914, pg. 30:

"Resolved, That the diocese accept the apportionment of \$114 for religious education; and that the treasurer be directed to pay this apportionment from the Diocesan and Contingent Fund. This motion was adopted."

Minnesota: Journal, 1915, pg. 55:

"Resolved, That the recommendation of the Finance Committee as to the payment of the amount of \$308 to the Board of Religious Education be adopted and that the treasurer be and hereby is authorized to pay the same."

Of the ninety dioceses and districts on the list, the following fifty have passed votes similar to the above, whereby the apportionment, in whole or in part, is included in the diocesan budget, or in the budget of some committee or board, and is paid annually or by quarterly installments.

| First Province | Third Province | Fifth Province | Seventh Province |
|-----------------|-----------------|----------------|------------------|
| New Hampshire | Bethlehem | Chicago | Arkansas |
| Vermont | Delaware | Fond du Lac | Dallas |
| | Harrisburg | Indianapolis | E. Oklahoma |
| | Pittsburgh | Michigan | Kansas |
| | So. Virginia | Michigan City | Missouri |
| | Virginia | Milwaukee | New Mexico |
| | Washington | Ohio | North Texas |
| | | So. Ohio | Salina |
| | | W. Michigan | |
| Second Province | Fourth Province | | |
| Cen. New York | Asheville | | |
| Long Island | Atlanta | | |
| New Jersey | E. Carolina | | |
| W. New York | Florida | | |
| | Georgia | | |
| | Lexington | | |
| | Mississippi | Sixth Province | Eighth Province |
| | North Carolina | Duluth | Arizona |
| | South Carolina | Iowa | Nevada |
| | Tennessee | Minnesota | Olympia |
| | | South Dakota | Sacramento |
| | | | San Joaquin |
| | | | Utah |

It is hoped that the great value of the work of the Board will soon be realized and the entire apportionment assumed and paid by the votes of conventions and councils of dioceses and missionary districts.

2. MAXIMUM BUDGET FOR THE ADMINISTRATION OF THE GENERAL BOARD

On the basis of the three years' experience, the General Board is now able to present to the Church the actual budget which will enable it to do efficient work. This budget is found below. It is a statement of what the Board would do if it were working according to its plans.

That it is approaching this ideal year by year is due to the general support of dioceses and individuals throughout the Church.

The items in *italics* indicate work already started, for which money is being spent, although in most cases not to the full amount stated.

General Office:

| | | |
|--|---------|----------|
| <i>Salaries General Secretary and Office Staff</i> | \$6,000 | |
| <i>Traveling Expenses</i> | 1,000 | |
| <i>Rent</i> | 1,500 | |
| <i>Printing, Postage and Express</i> | 2,000 | |
| <i>Office Equipment</i> | 500 | |
| <i>Traveling Expenses of Board</i> | 2,000 | |
| <i>Library and Publication</i> | 500 | |
| <i>Incidentals</i> | 500 | |
| | | <hr/> |
| | | \$14,000 |

Department of Parochial Education:

| | | |
|--|---------|--------|
| <i>Salaries of Director and Office Staff</i> | \$5,000 | |
| <i>Specialized Work</i> | 3,000 | |
| <i>Traveling Expenses</i> | 500 | |
| <i>Correspondence School</i> | 2,000 | |
| <i>Postage and Printing</i> | 2,000 | |
| <i>Incidentals</i> | 500 | |
| | | <hr/> |
| | | 13,000 |

Department of Secondary Education:

| | | |
|--|---------|-------|
| <i>Salaries of Director and Office Staff</i> | \$4,000 | |
| <i>Traveling Expenses</i> | 500 | |
| <i>Postage and Publication</i> | 1,000 | |
| <i>Incidentals</i> | 200 | |
| | | <hr/> |
| | | 5,700 |

Department of Collegiate Education:

| | | |
|--|---------|-------|
| <i>Salaries of Director and Office Staff</i> | \$4,000 | |
| <i>Traveling Expenses</i> | 500 | |
| <i>Postage and Publication</i> | 1,500 | |
| <i>Incidentals</i> | 500 | |
| | | <hr/> |
| | | 6,500 |

Department of Theological Education:

| | | |
|--|---------|-------|
| <i>Salaries of Director and Office Staff</i> | \$4,000 | |
| <i>Traveling Expenses</i> | 500 | |
| <i>Postage and Publication</i> | 1,000 | |
| <i>Incidentals</i> | 200 | |
| | | <hr/> |
| | | 5,700 |

Total \$44,900

In three years the annual income has grown from nine thousand to seventeen thousand dollars. This income enables the Board to do a limited amount of the work represented by the above budget. The Board urges dioceses to give the whole apportionment, that its work may go on.

3. GIFTS TO THE GENERAL BOARD

The amounts paid on the diocesan apportionment have not been sufficient to enable the Board to do its work efficiently. The Finance Committee has been compelled to solicit subscriptions from individuals interested in education. This sum has aggregated between three and four thousand dollars each year. Without this generous support, the Board could not have done its work.

The Board is applying for incorporation and will welcome legacies for general or specific educational purposes.

4. A DEPARTMENT FOR FINANCING EDUCATION IN THE CHURCH

The unification and development of religious education in the Church is so large a task, taking one into so many fields, that no adequate accomplishment can be made by the Board without adding to the four departments already created a Department of Finance.

This department should make a distinction between the expenses of the *administration* of "the unification and development of the Church's work," and the *expenses of the educational institutions* by which the Church's educational life is expressed.

The expenses for administration should be kept to a minimum and should tend to become a fixed amount. These should cover the salaries of officers, the maintaining of offices, and the conducting of investigations and studies in educational conditions. To meet this amount, an apportionment should be placed upon the dioceses and be accepted and paid by them as an essential expense in the life of the Church. The Board recognizes that, under our present principles of government, no general church organization can tax any diocese, but it would urge upon the Church that educational work in the Church can never go forward if its financial support is haphazard and allowed to remain the product of an emotional appeal. If the educational leaders of the State are to respect the educational program of the Church, *they must see the Church demonstrating her belief in education by willingly taxing herself*, that the administration of religious education may take its place as an essential in the Church's life.

The expenses of the educational institutions of the Church, the increase of their number and the development of their work, present to the Church an unlimited sum. Already the Board has received calls for help from Mission Sunday-schools, Church Schools and Church Colleges. It has been asked to supplement the salaries of ministers who were to give time to Church work in colleges and State universities. It has been asked if it would establish scholarships, to be granted to students fulfilling certain conditions. All of these proposals invariably concern interests and institutions that are associated with individuals, or with certain dioceses or provinces. Those who make the requests and proposals maintain that the General Church has a responsibility in each case. To determine that responsibility and to fulfil it, demands the counsels and judgments of the best minds in the Church.

The above are some of the problems which should be considered

by a Department for Financing Education. The day has come when a careful survey should be made of all the educational institutions in the Church. On the basis of this survey a plan of co-operation and assistance should be formulated by which the gifts of those Churchmen who are interested in education could be directed to the institutions most worthy.

The notable advances which have recently been made in secular education have been due to wise appropriations from State funds or from educational foundations. Most communions, feeling the trend of the times, have already organized their financial resources for education. The General Board calls the attention of the Church to the need of a plan for the development of educational institutions, and is ready to further any desire manifested on the part of the Church, by the organization of a Commission or a Department of Finance.

5. TABLE OF INCOME AND EXPENSES OF THE BOARD FOR THREE YEARS

The following table gives a comparative statement of the income and expenses of the Board for three years:

| | Sept. 30, 1912, Nov. 30, 1913. | Dec. 1, 1913, Nov. 30, 1914. | Dec. 1, 1914, Nov. 30, 1915. |
|---------------------------------|---|---------------------------------------|---------------------------------------|
| Receipts: | | | |
| Cash on hand ..... | ..... | \$ 160.19 | \$ 964.27 |
| General Contributions | \$ 696.90 | 3,806.45 | 3,212.92 |
| Educational Extension Fund..... | 145.19 | 172.08 | 201.00 |
| Provinces: | | | |
| First, Appor. \$ 4,394 Rec'd | 1,561.66 | 1,416.94 | 1,634.64 |
| Second, Appor. 11,824 Rec'd | 2,525.42 | 3,086.60 | 3,849.68 |
| Third, Appor. 7,826 Rec'd | 2,366.17 | 2,168.40 | 2,112.02 |
| Fourth, Appor. 1,724 Rec'd | 468.22 | 753.63 | 881.71 |
| Fifth, Appor. 3,606 Rec'd | 1,078.26 | 2,618.66 | 3,039.40 |
| Sixth, Appor. 1,258 Rec'd | 154.27 | 517.67 | 969.85 |
| Seventh, Appor. 966 Rec'd | 209.76 | 388.38 | 565.91 |
| Eighth, Appor. 1,054 Rec'd | 194.00 | 131.20 | 352.00 |
| Correspondence Course ..... | ..... | 244.90 | ..... |
| Gary ..... | ..... | ..... | 30.00 |
| | \$32,652 | \$9,399.85 | \$15,465.10 |
| | | | \$17,863.40 |

Disbursements:

| | | | |
|----------------------------------|------------|-------------|-------------|
| Salaries | \$3,250.00 | \$6,546.52 | \$9,393.93 |
| Office Wages | 1,821.25 | 1,845.52 | 1,930.00 |
| Rent | 389.17 | 763.83 | 845.74 |
| Traveling Expenses | 1,008.75 | 1,417.41 | 2,142.50 |
| Stationery and Printing | 845.07 | 2,136.76 | 1,250.58 |
| General Expenses | 1,503.45 | 811.18 | 625.69 |
| Convention Expenses ..... | ..... | 186.05 | ..... |
| Petty Cash Disbursements ..... | ..... | 647.21 | 511.77 |
| Expenses Finance Committee ..... | ..... | 38.76 | ..... |
| Parochial Department ..... | ..... | 107.59 | 321.11 |
| Office Equipment | 421.97 | ..... | ..... |
| Gary ..... | ..... | ..... | 65.00 |
| | <hr/> | <hr/> | <hr/> |
| | \$9,239.66 | \$14,500.83 | \$17,086.32 |
| | <hr/> | <hr/> | <hr/> |
| Cash on hand | \$160.19 | \$ 964.27 | \$ 777.08 |
| Bills unpaid ..... | ..... | 2,205.11 | 1,397.74 |

**RECEIPTS FROM DIOCESES FOR BOARD'S FISCAL YEAR
DECEMBER 1 TO NOVEMBER 30**

PROVINCE OF NEW ENGLAND

| Diocese | Appor. | 1912-1913 | 1913-1914 | 1914-1915 |
|-----------------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Connecticut | \$1,408.00 | \$162.80 | \$16.00 | \$120.28 |
| Maine | 132.00 | 66.00 | ..... | 132.00 |
| Massachusetts | 1,824.00 | 550.42 | 574.17 | 1,085.18 |
| New Hampshire | 136.00 | 83.75 | ..... | 67.00 |
| Rhode Island | 454.00 | 427.88 | 606.64 | 114.36 |
| Vermont | 116.00 | 58.13 | 58.13 | 58.00 |
| W. Massachusetts | 324.00 | 162.00 | 162.00 | 40.00 |
| Sunday-school Convention... | ..... | 50.68 | ..... | 17.82 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$4,394.00 | \$1,561.66 | \$1,416.94 | \$1,634.64 |

PROVINCE OF NEW YORK AND NEW JERSEY

| | | | | |
|------------------------|-------------|------------|------------|------------|
| Albany | \$702.00 | \$23.50 | \$100.00 | ..... |
| Central New York | 540.00 | 270.82 | 540.82 | \$270.00 |
| Long Island | 1,642.00 | ..... | ..... | 632.75 |
| Newark | 980.00 | 490.37 | 490.37 | 488.61 |
| New Jersey | 640.00 | 263.73 | 150.00 | 349.00 |
| New York | 6,666.00 | 1,150.00 | 1,151.41 | 1,455.32 |
| W. New York | 654.00 | 327.00 | 654.00 | 654.00 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$11,824.00 | \$2,525.42 | \$3,086.60 | \$3,849.68 |

PROVINCE OF WASHINGTON

| Diocese | Appor. | 1912-1913 Sept. 30, '12 Nov. 30, '13 | 1913-1914 Dec. 1, '13 Nov. 30, '14 | 1914-1915 Dec. 1, '14 Nov. 30, '15 |
|----------------------------|------------------|--|--|--|
| Bethlehem | \$406.00 | \$210.00 | \$210.00 | \$406.00 |
| Delaware | 122.00 | 61.13 | ..... | 122.00 |
| Easton | 76.00 | ..... | ..... | ..... |
| Erie | 132.00 | 66.75 | ..... | 25.00 |
| Harrisburg | 238.00 | ..... | ..... | 100.00 |
| Maryland | 732.00 | 95.00 | 50.00 | 50.00 |
| Pennsylvania | 3,948.00 | 1,347.73 | 1,400.59 | 869.29 |
| Pittsburgh | 726.00 | ..... | 49.56 | ..... |
| So. Virginia | 366.00 | 111.31 | 183.25 | 183.25 |
| Virginia | 378.00 | 189.25 | ..... | 200.00 |
| Washington | 544.00 | 275.00 | 275.00 | 156.48 |
| West Virginia | 158.00 | ..... | ..... | ..... |
| Sunday-school Convention.. | ..... | 10.00 | ..... | ..... |
| | <hr/> \$7,826.00 | <hr/> \$2,366.17 | <hr/> \$2,168.40 | <hr/> \$2,112.02 |

PROVINCE OF SEWANEE

| | | | | |
|----------------------|------------------|----------------|----------------|----------------|
| Alabama | \$182.00 | ..... | ..... | ..... |
| Asheville | 56.00 | ..... | \$56.00 | ..... |
| Atlanta | 148.00 | \$30.00 | ..... | ..... |
| E. Carolina | 90.00 | ..... | 45.00 | \$90.00 |
| Florida | 104.00 | ..... | 156.38 | ..... |
| Georgia | 92.00 | 46.88 | 46.88 | 92.00 |
| Kentucky | 188.00 | 94.75 | 94.75 | 100.00 |
| Lexington | 54.00 | 27.00 | 25.00 | 54.00 |
| Louisiana | 194.00 | 33.72 | 54.86 | 53.96 |
| Mississippi | 114.00 | 111.76 | 57.38 | 113.75 |
| North Carolina | 120.00 | 60 | 60.25 | 120.00 |
| South Carolina | 178.00 | 20.50 | 78.00 | 100.00 |
| So. Florida | 46.00 | 23.88 | ..... | ..... |
| Tennessee | 158.00 | 79.13 | 79.13 | 158.00 |
| | <hr/> \$1,724.00 | <hr/> \$468.22 | <hr/> \$753.63 | <hr/> \$881.71 |

PROVINCE OF THE MID-WEST

| | | | | |
|----------------------------|------------------|------------------|------------------|------------------|
| Chicago | \$1,142.00 | \$540.00 | \$1,100.00 | \$1,050.00 |
| Fond du Lac | 96.00 | 10.00 | 96.00 | 96.00 |
| Indianapolis | 104.00 | 91.39 | 52.00 | 52.00 |
| Marquette | 44.00 | 22.75 | ..... | ..... |
| Michigan | 404.00 | 202.62 | 404.00 | 404.00 |
| Michigan City | 62.00 | ..... | ..... | 28.25 |
| Milwaukee | 402.00 | ..... | 258.40 | 566.62 |
| Ohio | 712.00 | 100.00 | 456.88 | 391.16 |
| Quincy | 60.00 | ..... | ..... | ..... |
| So. Ohio | 370.00 | ..... | 185.00 | 370.00 |
| Springfield | 78.00 | 39.50 | ..... | 15.00 |
| W. Michigan | 132.00 | ..... | 66.38 | 66.27 |
| Sunday-school Convention.. | ..... | 72.00 | ..... | ..... |
| | <hr/> \$3,606.00 | <hr/> \$1,078.26 | <hr/> \$2,618.66 | <hr/> \$3,039.40 |

PROVINCE OF THE NORTH-WEST

| Diocese | Appor. | 1912-1913 | 1913-1914 | 1914-1915 |
|--------------------|------------|-------------------------------|-----------------------------|-----------------------------|
| | | Sept. 30, '12 Nov. 30, '13 | Dec. 1, '13 Nov. 30, '14 | Dec. 1, '14 Nov. 30, '15 |
| Colorado | \$242.00 | ..... | ..... | \$5.00 |
| Duluth | 60.00 | \$30.88 | \$60.00 | 30.00 |
| Iowa | 230.00 | ..... | ..... | 230.00 |
| Minnesota | 308.00 | ..... | 154.00 | 308.00 |
| Montana | 108.00 | 54.38 | 108.00 | 108.00 |
| Nebraska | 122.00 | ..... | 162.00 | 122.00 |
| North Dakota | 42.00 | 22.00 | ..... | 42.00 |
| South Dakota | 56.00 | ..... | 33.67 | 44.74 |
| W. Colorado | 16.00 | 9.50 | ..... | 16.00 |
| W. Nebraska | 36.00 | 18.38 | ..... | 26.10 |
| Wyoming | 38.00 | 19.13 | ..... | 38.01 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$1,258.00 | \$154.27 | \$517.67 | \$969.85 |

PROVINCE OF THE SOUTH-WEST

| | | | | |
|-------------------|----------|----------|----------|----------|
| Arkansas | \$84.00 | ..... | ..... | \$50.00 |
| Dallas | 58.00 | ..... | \$88.00 | 58.00 |
| E. Oklahoma | 22.00 | ..... | ..... | 22.00 |
| Kansas | 94.00 | ..... | 49.75 | 94.00 |
| Missouri | 308.00 | \$154.00 | 154.00 | 308.00 |
| New Mexico | 22.00 | ..... | ..... | 11.00 |
| No. Texas | 4.00 | ..... | 2.50 | 12.91 |
| Oklahoma | 24.00 | 12.13 | ..... | 10.00 |
| Salina | 24.00 | 12.00 | ..... | ..... |
| Texas | 112.00 | 8.00 | 48.13 | ..... |
| W. Missouri | 168.00 | ..... | ..... | ..... |
| W. Texas | 46.00 | 23.63 | 46.00 | ..... |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$966.00 | \$209.76 | \$388.38 | \$565.91 |

PROVINCE OF THE PACIFIC

| | | | | |
|-------------------|------------|------------|-------------|-------------|
| Alaska | \$24.00 | \$9.00 | ..... | ..... |
| Arizona | 20.00 | ..... | ..... | \$20.00 |
| California | 260.00 | 100.00 | ..... | 140.00 |
| E. Oregon | 14.00 | ..... | ..... | 14.00 |
| Honolulu | 28.00 | ..... | ..... | ..... |
| Idaho | 30.00 | ..... | ..... | ..... |
| Los Angeles | 274.00 | ..... | \$25.20 | ..... |
| Nevada | 44.00 | 10.00 | ..... | 20.00 |
| Olympia | 108.00 | 40.00 | 40.00 | 60.00 |
| Oregon | 86.00 | 10.00 | ..... | ..... |
| Philippines | 12.00 | 5.00 | ..... | 25.00 |
| Sacramento | 66.00 | ..... | 66.00 | ..... |
| San Joaquin | 24.00 | 10.00 | ..... | 24.00 |
| Spokane | 42.00 | ..... | ..... | 34.00 |
| Utah | 22.00 | 10.00 | ..... | 15.00 |
| | <hr/> | <hr/> | <hr/> | <hr/> |
| | \$1,054.00 | \$194.00 | \$131.20 | \$352.00 |
| Total ..... | ..... | <hr/> | <hr/> | <hr/> |
| | | \$8,557.76 | \$11,081.48 | \$13,405.21 |

PART X.

1. SURVEYS OF THE FORCES OF RELIGIOUS EDUCATION IN THE CHURCH

To the uninitiated it may seem a comparatively easy matter to gain some impression of the educational forces in the Church. But one who sets himself at the task soon finds how many things have to be discovered and estimated by fresh work on his own part. Reported figures on religious education in the Church are remarkably few, and those which exist raise more questions than they answer.

Dioceses here and there have inquired into Sunday-school conditions—New York more thoroughly probably than any other, and for a longer period. Fond du Lac has for two years past conducted a most interesting investigation. Massachusetts also has carefully collected data for some time. But it is necessary to know more than the facts concerning Sunday-schools, and to know all the facts over an area larger than most dioceses. The province can probably be made the most satisfactory unit for investigation. If all the provinces could conduct surveys based on similar lines, we should have some adequate knowledge of the strength of the Church as a whole in these directions, and some reliable details as to her work.

The first essay toward a Survey of Religious Education on a comprehensive scale was made by the Province of the Mid-West in 1915. The history of this survey is briefly as follows: In the fall of 1914, at the Provincial Synod, a Committee on Survey was appointed and bidden to report their investigation to the next synod. This Committee decided to make the Staff Officers of the General Board their agents in making the survey, and the work was begun accordingly in the early months of 1915. A very considerable amount of material was collected and classified. Replies to inquiries, of course, were lacking from many of the clergy, but others replied in much detail and at the cost of real effort. The data were digested and tabulated diocese by diocese, and conclusions drawn from which definite recommendations to the synod were made. These recommendations and the names of the committee will be found under the report of the Province of the Mid-West, page 194. It has not yet been found possible to put in print the main body of the survey material, owing to lack of funds. Certain interesting results, however, may be quoted here.

1. The average strength of the Sunday-school in the Mid-West, numerically speaking, is greater in centers of population under 10,000 than in those over 10,000. In other words, more attention is needed to the situation in large cities, and usually in large parishes.

2. Data furnished in the Diocesan Journals would make the percentage of Sunday-school pupils upon the communicant list of the diocese run from 31 per cent. in Southern Ohio to 57 per cent. in Marquette, with an average of 37 per cent.

3. An investigation of schools by types, however, makes a better showing. The average percentage obtaining in the provinces for schools of different types would be as follows:

172 schools of less than 40 pupils, 43 per cent. upon communicant list of parish.

137 schools of 40 to 80 pupils, 47 per cent. upon communicant list of parish.

68 schools of 80 to 120 pupils, 44 per cent. upon communicant list of parish.

69 schools of 120 to 200 pupils, 36 per cent. upon communicant list of parish.

39 schools of 200 to 300 pupils, 38 per cent. upon communicant list of parish.

11 schools of over 300 pupils, 42 per cent. upon communicant list of parish.

4. The sudden drop in the number of schools having over 200 pupils shows that large schools are relatively few in the province.

5. The large number of schools (about half the total) having 80 pupils or less emphasizes the fact that in the Mid-West, as indeed through the Church at large, the real educational problem of the parish is the "small Sunday-school."

6. In an investigation of causes of success in fifty schools of especial percentage, the following deductions were made as to causes of success (named in order of importance):

- (a) The training and interest of the minister in charge.
- (b) The co-operation of faithful lay workers as officers and teachers.
- (c) The steady pastoral touch upon parents and children, urging responsibilities.
- (d) The careful administration of the school.
- (e) The larger number of children surrounding the parish church.
- (f) The influence of parish feeling, and other kinds of parish work.

7. In the work of the various Diocesan Boards or Commissions on Religious Education, it is noticeable that a body backed by canonical enactment as to organization and using a reasonable amount of money for repayment of expenses in attending meetings generally produces a steadier and more effective work.

8. The gain in pupils for the province for 1913-14 as reported in the Journals was 1,557 in total, or an average of 129 per diocese. The returns on the survey seem to indicate that this unfortunately low figure should be at least doubled.

9. Of 280 schools reporting, 140 supported themselves entirely, 38 were supported by the parish funds, and the rest, 102, by both sources combined. The average expenditure per pupil of 185 schools was 95 cents per annum, of which amount 44 cents was the average expenditure for lesson material in 1914 among 154 schools. In only 40 schools out of 240 reporting were the pupils given a voice in the disposition of their offerings. In 85 cases the rector alone determined this matter.

10. The returns as to matters of teaching show that the average teaching period of the schools is 30-40 minutes. About one teacher out of four has had but one year's experience. The majority leave

the school after three years' work. Only one in four is a "stand-by." Out of 1,144 teachers reported, 411 have had more than high school advantages in education, 145 are public school teachers, 231 in all have had training for their work; 16 per cent. are under 20 years of age, 40 per cent. between 20 and 30 years, and 43 per cent. over 30.

11. The proportion of pupils over 14 years of age out of a total of over 11,000 reported is almost a quarter—boys 1,147 and girls 1,393. In 89 schools reporting, 540 pupils over 14 (about 60 per cent.) were confirmed, and 50 per cent. of the last year's confirmation class came from the school.

12. The province reported 28 Font Rolls, including 730 members, out of 77 schools, but only two cases of a Home Department were found among 82 schools.

13. Out of 84 schools reporting, one-third meet in the church building. Out of 79, those holding session at noon are 10, while those meeting at 10 a. m. or earlier number 64.

14. In regard to Church Secondary Schools, reports were received from 12, indicating an attendance of 902 pupils, 252 girls and 550 boys. The scholarships are few (11 reported), there is no common standard of sacred studies. Relationships to the local parish and rector are indefinite, sometimes totally absent. They form an isolated section of Church life. There is little "follow up" work between the school and either the home parish of pupils or their college situation. But, happily, there is an increasing tendency toward co-operative movements among the schools, or at least their heads.

For indication of conditions under which the staff of the General Board could co-operate with other provinces in the conduct of surveys, see page 63. The Province of New York and New Jersey has the matter of a survey under consideration at the present time.

2. WEEK-DAY RELIGIOUS INSTRUCTION AND THE PUBLIC SCHOOL

Among the centenaries which we are so frequently called upon to observe in American life should be placed that of the first discussion about religious instruction in the public schools. This important anniversary must presently be planned for, as we are not far from the required date. A century ago to-day, our present discussion over religion and the public schools would have been meaningless, as nobody imagined such an abnormality in education as a school in which no religion was taught. A sad experience of religious jealousies, however, brought about such a cleavage and established what is now often called the "American" principle of secular education in the public schools. It is worth noting that while the cleavage may be called American, there was no such "American" thing for nearly half a century after the Declaration of Independence.

There is little use in trying to fight our way back again to that first situation. The mixture of races and religions in these United States since those early days has made it impossible. Earnest and sincere as are the beliefs of those who advocate the reading of the Bible in the public schools, it becomes increasingly clear that, even

if we could agree upon the portions so to be read, that reading in itself would be no substitute for religious instruction, nor make "godly" the schools which have, quite unjustly, been called "godless." It would not be a valid recognition of the important part which religion should play in all true education.

We cannot go backward in this matter. We must go forward to a higher unity in which the public school will have its part, and the organized forms of religion shall have their part, each recognized by the other, in a larger whole which shall deserve the name education because it deals with the whole man, and does not stop short of that part of him which is most vital both for time and eternity. We seem to be approaching such a mutual recognition to-day. Some would like to call it co-operation, while others are too sternly conscientious to impute even this motive to a law-abiding public school.

The multiplicity of experiment now going on in regard to such co-operative plans in education marks the present era as full of encouragement. These experiments occur in at least three clearly distinguishable forms:

- (a) Religious studies leading to high school credits.
- (b) Religious instruction on the basis known as the "Gary Plan."
- (c) Week-day instruction in religion pursued without seeking any relation to the public schools.

So much has already been written about these various forms of experiment that it is hardly necessary here to do more than summarize briefly the features of each, and to indicate where additional discussion of them may be found. This we shall presently do. We may observe here, however, that all three lines of experiment above mentioned are quite distinct from the movement to secure the reading of Holy Scripture as a part of the opening exercises of public schools. This movement counts a large number of advocates throughout the country, and issues here and there in attempts to force new legislation in the matter. It is, in our opinion, an unfortunate movement, liable to stir up the deepest antagonisms of prejudiced religionists. Granting that it might be carried through, despite these antagonisms, it would almost certainly prove relatively fruitless, so far as real religious effect is concerned, and in all probability would be but temporary, lasting until opposition grew strong enough to force a different result.

The interest excited by the other forms of experiment, mentioned above, tends rapidly to increase. Numberless committees of investigation and inquiry have been appointed, and the problems introduced into the field of religious education are both real and mighty. Fundamental to them all is the relation of all such experimentation to the carefully developed structure of the modern Sunday-school. A recent meeting of the national Religious Education Association in Chicago (for reports of proceedings, see the journal of the Association, "Religious Education") was entirely devoted to this subject. Special investigations made beforehand and printed in pamphlet form for this meeting are obtainable from the office of the association, 332 South Michigan Avenue, Chicago. The three most important are

entitled: Religious Instruction and Public Education; Instruction in Religion in Relation to Public Education, a Book List; and the Week-Day Church Schools of Gary, Indiana.

The General Board has recently issued a small pamphlet containing articles on similar subjects reprinted from the *Churchman*, entitled "Week-Day Religious Instruction." (This pamphlet, costing 10 cents, may be ordered from the office of the General Board.)

(a) **Religious Studies Leading to High School Credits**

Experiments along this line began in 1911, with what is known as the "North Dakota Plan." (For full account by its originator, Mr. Vernon P. Squires, see the February, 1916, number of "Religious Education.") The principal features of this plan are a syllabus on Biblical History prepared by a committee of the State Board of Education, and credit given on the successful passing of an examination on this syllabus prepared in the same way and conducted in the schools, the study having been done entirely outside the school by the pupil. Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, and Roman Catholics have been the most active bodies in co-operation. In June of 1914, 177 papers, representing 59 communities, were sent in, of which 163 were passed. A year later the figures were 127 sent in from 38 communities, and 104 passed. The decreased numbers of 1915 are said to be due to a better appreciation on the part of students that the course is not a "snap" course. This plan is spreading in other states, especially Indiana and Washington.

Another and somewhat different system goes under the name of the "Colorado Plan," owing to the fact of its origin in Greeley, Colo., in 1913. The emphasis, in this plan, is not on the syllabus, but on the teacher, who must be a college graduate or the equivalent. Students must give adequate preparation, recitations must be approximately 45-minute periods, and an examination must be given by the teacher at the close of the course, satisfactory to the high school authorities, in order to receive credit. The course of study, covering 4 years, has been formulated by co-operating committees from the State Sunday-school Association and the State Teachers' Association. It embraces Biblical History and Literature and the social application of the Bible. The enrollment in 1914-15 is said to have been 615 in the various classes, and 50 out of 63 attempting the examination received credits.

Somewhat similar experiments are in progress in Austin, Texas, in Virginia, and in Birmingham, Ala. In this last-mentioned place, credits are given in elementary grades as well as in the secondary grades.

The important question in regard to these systems, from the point of view of credit-giving, are these:

1. Are they really free from legal complications?
2. Does not the giving of credit by the school tend to control the content of religious education within certain narrow limits (as for instance the historical and literary features of the Bible), and thus seriously cramp its outlook? College entrance credits have often had a similar cramping influence on high school education.

3. Is not the involving of religious education with any sort of a credit from an outside institution a dangerous mixture of motives?

In the opinion of the writer, the introduction of the credit feature tends to confusion of motives and warping of educational ideals. It is a temptation by all means to be avoided.

The relation of all these plans to the curriculum of the Sunday-school as at present constituted is difficult to state. The present curriculum has not been built with the purpose of leading up to this particular type of study. The high school course in Bible study, arranged with its own ends in view, traverses at a distinct angle the plan of the Sunday-school as a whole. The probability is that, if continued, this high school course will result in a differentiation of the senior department work in the Sunday-school. There will be one division with work for high school youth, and another for the rest of the Sunday-school seniors. On the other hand, if the credit plan should be extended to cover the elementary grades, it might result in causing a rebuilding of the entire Sunday-school curriculum. The unfortunate feature of the situation to-day is that the high school credit plan has started off on a venture of its own in religious education, without attempting to relate itself to anything else now in the field. Perhaps the innovation may be worth while, if it serves to call attention to the necessary organic unity in any effective plan of education in religion.

(b) Religious Instruction on the "Gary Plan"

It has been well said that so far as the religious element in instruction is concerned the term "Gary Plan" is almost a misnomer. As matter of history, the distinctive features of the Gary school system were in operation for some time before the experiment in religious instruction was tried. When the proposal of religious instruction was first made and the work began, in the winter of 1913-14, it seemed as if the religious instruction might fairly be considered, theoretically at least, as a real part of the Gary Plan. It was conceded that the "Churches" constituted a definite element in the program of "child welfare" toward which the public school was working. The time taken for the child to go to his church school and receive instruction was considered "school time," and reports of absences from religious study were made to the public school and checked up by them. But all this has since been abandoned. There is now, technically speaking, no connection at all between the public school and religious instruction, unless it be that the parent signs a card announcing to the public school the desire that the child shall spend part of his allotted play period for attending the church school. The child at present is not "sent" by the public school to the church school, nor even "excused" for the purpose of going. He merely gets up and goes, at certain appointed hours, without even announcing his intention. The whole religious side of instruction in Gary has really been a mere incident, or almost an accident. But, even so, it has been of the greatest value. It has proved, beyond a doubt, the possibility and value of week-day instruction in religion, from what might

be called the community standpoint. Roman Catholics, Jews, and Lutherans, it is true, had already arrived at this conviction, before Gary came upon the scene. But Gary has forced it home to the non-Roman Christian public as a whole. And so far as our own Church is concerned the results of the experiment have abundantly justified it.

We are quite likely to discover, however, now that week-day instruction in religion has gained a standing, that such instruction can be more easily given on the old school plans than on the Gary Plan. The difficulties of adjusting the schedule of the week-day religious instruction to the shifting programs of pupils in the Gary schools have been many.

The triple program of the Gary schools, the now famous interchangeable "work-study-play" sequence, results in giving pupils their play period, not for all at the same time, but for certain sets and grades of children at the same time, because their individual schedules or programs coincide. The Church school is expected to do its work during the "play period." This sounds worse than it really is, inasmuch as there is an abundance of time given each child for play each day in addition to the ends of the day outside of school time. But the result is that children reach the Church school in small groups, and in order to do graded work there must be—not a number of teachers on hand at once—but one teacher on hand most of the week-day time. The schedule of the Church school is therefore a complicated matter, liable to change whenever the public school schedule of the children involved changes, which is by no means seldom. And yet it is true that this handling of small groups makes for effective personal teaching, and it is claimed that in the end it results in economy of time and money.

Our present situation, however, usually allows a parish to secure voluntary help for a short time from a considerable number of people (to be sure, they are generally incompletely trained for the task), while it is nearly always necessary to provide a salary for any person giving entire week-day time. For the salary, on the other hand, we can secure a person better trained for the task. Whether it may, under good conditions, be possible for a parish, or a group of parishes in combination, to secure volunteers who can cover the week-day time, and still do a unified and effective piece of work, remains to be proved. Just now it appears as if week-day religious instruction under the Gary Plan would involve the outlay of a teacher's salary, while it secures a correspondingly better and more thorough result in the religious education of the child. If it had been the habit of the Church to pay its instructors in religion, the Gary Plan might prove as great an economy to the Church as, it is claimed, it will prove to the state.

We are represented in Gary by Christ Church. There is but this one parish in the city, and it is not a strong one, as there are not many Church families in Gary. In addition, there is the burden of a large debt on the church building. The Sunday-school has not previously flourished. It consisted of fifty to sixty children, and met in the basement of the church. There was little equipment and

teachers were very few. The parish, therefore, was not in a position to begin strongly with the plan of week-day religious instruction. Besides this, the situation of the parish church, on one side of the city, rendered it difficult for the school children of the two more distant schools to reach it. The week-day teaching in Christ Church began about December, 1913, on a plan suggested by the General Board of Religious Education, the rector doing a large part of the teaching. At the opening of school in the fall of 1914, a sum of money for a teacher having been given jointly by the General Board of Missions and the Diocesan Board of Missions, a young man was put in charge of the week-day work, under the direction of the missionary authorities. In the fall of 1915, a change was made, and the General Board of Religious Education, in co-operation with the rector, took charge of the support and plan of the school, the Diocesan Board of Missions continuing its gift of \$250. Miss Vera L. Noyes, of Chicago, was engaged as teacher, and the results of the year's work have been most excellent.

During the current year the attendance at the week-day school, which is almost identical with the Sunday-school, has grown from 49 to 59. The pupils have been handled in six groups, covering primary and junior grades. It happens that there are no high school pupils belonging in the parish. The three primary grades are taught together, on the basis of the international graded lessons, with supplementary church teaching. Each of the five junior grades is taught separately, and the lessons have been those recently drawn up by the General Board and described in the present volume. Each of these groups comes twice in the week to the Church school for instruction. The schedule is as follows ("x," "y" and "z" refer to different classes in the same subject):

| | Monday | Tuesday | Wednesday | Thursday | Friday |
|-------------|-------------|-------------|-------------|-------------|--------|
| | Grades | Grades | Grades | Grades | Grades |
| 8.15 | — | 7 (y) | 8 | 7 (x) | 8 |
| 9.15 | — | 6 | — | — | 6 |
| 10.15 | 1, 2, 3 (x) | — | — | 1, 2, 3 (x) | — |
| 1.15 | 1, 2, 3 (y) | 1, 2, 3 (z) | 1, 2, 3 (y) | 1, 2, 3 (z) | — |
| 2.15 | 4 | 5 | 4 | 5 | — |
| 3.15 | 7 (y) | — | 7 (y) | — | — |
| Enrollment: | | Grades | No. | Grades | No. |
| | | 1, 2, 3 | 27 | 6 | 6 |
| | | 4 | 9 | 7 | 10 |
| | | 5 | 5 | 8 | 2 |

The relation of the week-day curriculum to the Sunday curriculum has been a puzzling one in most of the Gary schools. It has been quite simply solved in the Christ Church School by turning the Sunday exercises into a combination of children's service and a catechetical school upon the Dupanloup plan. The rector developed the "catechism" along lines of the Church Year and the Prayer Book, and so led up to a fuller comprehension and enjoyment of the service. The teacher of the week-day school acted as secretary for the "catechism." With this use of the Sunday period, the week-day work was amply provided for by the Board's lessons, which easily admit

of expansion. Further details as to the Gary situation will be found in the small pamphlet, reprinted from the *Churchman*, referred to above, "Week-Day Religious Instruction."

We may perhaps sum up the influence of Gary on religious instruction under the following heads:

1. Gary has served to place an emphasis on week-day instruction in religion which has been unexpectedly great, and has elicited a very considerable response.

It is, of course, true that Jews and Lutherans have actually given religious instruction on week days for some years past. It was some years ago that Dr. Wenner made his plea for one afternoon a week to be surrendered by the public school for religious teaching in the church. Yet no movement in that direction has actually occurred. It was a situation where every one seemed to favor a new move, and yet no one was ready to make the start. Gary has caused the start to be made. The possibilities have been revealed.

The Demonstration School of the Province of New York and New Jersey, situated in St. Mary's Church, Lawrence Street, New York, has taken up week-day instruction without any connection with a "Gary Plan" school. The week-day attendance has been made a success by a careful appeal in person to the parents concerned. The work on week-days is correlated with that on Sundays and is carried out by paid teachers. This experiment, while not yet complete, has at least shown the feasibility of week-day work under ordinary day-school conditions. It is only another bit of evidence to show that if we act on the boldness of our conviction as to the need and value of week-day teaching in religion, there will be a response.

2. Gary has brought the Church face to face with the need of competent teachers in religion and our general unpreparedness in this direction. Many will say that Gary proves that week-day religious instruction cannot be had without a salaried teacher. Let us admit that for the present such a plan seems to be the most immediate and effective solution. One may then question whether the Church can support the financial burden of any widespread use of paid teachers. For our part, we have faith in both directions—faith that if paid teachers proved a real necessity the Church would undertake this added expense; faith also to believe that when once the need of such teachers becomes patent, a band of men and women ready to give their lives in a service of this sort, with little or no expense, will be found, or that groups of volunteer teachers may be organized into such efficient corporate action as to make such a school possible.

3. Gary has shown that the conception and content of a curriculum of religious instruction needs enlargement.

If there is to be week-day instruction in religion, it must be definitely related to the Sunday work, either as an extension or in correlation. The Sunday and day schools cannot run independently. Neither may we take a backward step, and return again to the old dependence on "subjects" as the ruling factor in the curriculum. The child himself, and his religious needs, must remain the measure and determinant of the content of the curriculum. But with the addition of

week-day time, these needs can be more fully and effectively met than with Sunday alone. The older style of Sunday-school lesson cannot, it is true, be easily stretched over both Sunday and week-day periods. It was constructed for the brevity of the Sunday teaching period, and purposely made thus. With the proper correlations, however, enough work can be presented for several sessions. What is needed for our present emergency is the building out of our Biblical topics until they are furnished with the proper supports and atmosphere along all the related lines of Christian and Church knowledge or practice. It is of especial importance to stress the practice as contrasted with the knowledge, and to be able to teach by doing. The new lessons of the Christian Nurture series are fitted by their structure and abundance of contents to fulfil this need.

When full and careful correlation has been made to develop the religious life of the child, it will probably be found advisable to make a new shift in the type of work done during the Sunday period. Hitherto we have been compelled to fill that period largely with informational work. But with the week-day opportunity before us, it will probably seem advisable to make the Sunday emphasis devotional or liturgical, the practice of worship, with a modicum of instruction, leaving the week-day period to supply the informational features. This procedure is indicated by the modification of the Sunday period already introduced at Gary.

3. THE SUMMER SCHOOLS OF THE CHURCH AS AN EDUCATIONAL FACTOR

1. What Is a Summer School?

The idea of summer schools has taken such firm hold, during the last few years, upon certain portions of the Church, that it is desirable to call the attention of Church people at large to its meaning, and to the value of the institution.

Colleges and normal schools are accustomed to do extension work during the summer in schools of several weeks' duration. The public school system has utilized the plan for the benefit of its teachers. There are certain long-established institutions for summer conferences, such as Chautauqua and Northfield. The movement for missionary education has utilized the scheme for some years past. Out of these attempts at education, or inspiration, or both, has grown the present type of summer schools. The nomenclature is not altogether fixed, nor the type exactly defined. Some of them wish to be called conferences, as, for instance, the Cambridge Conference for Church Workers, although the activities pursued do not differ from those in operation at those gatherings styled "summer schools." Some are called "institutes," though the duration of the institute is usually confined to a smaller number of days.

In general, a summer school in the Church field is a gathering of people to confer about or to listen to addresses or lectures upon topics relating to the interests and work of the Church. Missions, Religious Education, and Social Service, one, two, or all of them are the usual lines of work. Attendance as a rule includes both laity and clergy,

though there are a very few cases, like the Albany Summer School, where only clergy are expected.

The time covered by such schools varies from four or five days to one or two weeks. They are almost always held in a spot where there are accommodations for housing and feeding a large number of people, with assembly-rooms adjacent. The usual plan is to occupy some group of educational buildings after the regular sessions of the institutions have adjourned for the summer. The larger number of schools at present cover a week's time. Opportunity for summer recreations is often the deciding factor in the choice of a location.

2. What Is Taught in a Summer School?

In the largest schools the three great interests of the Church, Missions, Education, and Social Service are each represented, as well as other subsidiary topics, such as Church Music at Cambridge. Smaller schools confine themselves to one or two of the main interests. Most often there are consecutive addresses or conferences forming a course. Specialized work in sections is common. Many speakers of note are engaged to give single addresses. The day-time work is usually concentrated, and opportunity left for recreation. The evenings are occupied by more popular presentations, often with the help of the lantern.

The tendency is to have the schools serve as a basis for promoting the organized work of one or all of the three chief interests named above. The program is usually prepared by representatives of these interests, and reflects the current plans and ideals of each organization. The design is to assist special workers or leaders in each field to greater efficiency. The average Church public is indeed not neglected, and popular presentations of an inspirational sort are frequent.

3. What Results Do Summer Schools Bring?

The results of the schools are altogether encouraging, but varied in kind.

(a) The inspirational results are very considerable. Most of the leaders are persons of experience, occasionally of national reputation. They bring a wider horizon before the students, give encouragement to isolated workers, and leave very generally a helpful impression of the unity of effort in the Church. Almost every school endeavors to cultivate the devotional life of its students, and to emphasize loyalty to the Church.

(b) Promotion of the Best Methods.—This is one of the most valuable features of the schools. Each interest provides its specialists and has its specific recommendations to describe and apply. New types of work are spread; solutions for old problems are found; and the experience of others and of the Church at large brought to bear upon the local conditions represented by the students. Leaders and teachers everywhere testify to the impetus and help gained from discussions of this sort.

(c) General Information.—In any school where all three interests are represented, workers in one field must receive impressions from the others. In most schools there is a minority who are not actually workers, but come through some general interest in the themes. For

such there is great gain in acquaintance with the Church's life and effort as presented by regular or special speakers. The community also in which the school meets can hardly help being quickened in this way.

(d) *The Building of Church Fellowship.*—The personal touch and acquaintance between leaders and students is of the greatest value. A merely medium interest is often awakened into real enthusiasm for the cause. There is no question but what actual personal contact between a Sunday-school teacher from a small school, for instance, and a diocesan or provincial leader brings distinct benefit to the small school. No less valuable is the mingling of students from various quarters and parishes with each other.

(e) *The Student Handing on His Own Impetus.*—Those parishes which have made distinct efforts to send representatives to summer schools know by experience the influence exercised afterward at home by the student who returns enthusiastic over the school. It is not always possible for detailed information to be distributed again at home, but there is a certain energy and clear-cut effort which does communicate itself from the student to others who have not attended the school, and the parish is greatly the gainer. It is even worth while for a parish to assume the expenses of one or two students at a summer school in order to secure the enthusiasm which usually returns with them.

4. Present Needs in the Summer School Field.

(a) *The Development of a Provincial System.*—The new provincial organization is well calculated to furnish a strong impetus to summer school work. The schools should be recognized as provincial interests and receive provincial recognition. It would probably be wise in most cases to place them under the charge of the Provincial Board or Commission of Religious Education, understanding that Missions and Social Service should also be represented, whenever so desired, on the School Committee. Even if the schools are not organized and controlled by the provincial authorities, there should be co-operation and consultation.

It should be possible for the provincial authorities to bring a unified system of summer education and to promote a comprehensive plan of trained leadership which should ultimately effect for good all the dioceses of the province. The Province of Washington has already set an enviable example in this respect. According to their calculation, one cannot expect most parochial teachers or leaders to go more than one hundred and fifty miles to attend a summer school. The problem then is to cover the province with a series of schools about 300 miles apart, and co-ordinate them, so far as dates and subjects go, into a complete system. This has resulted, in the Province of Washington, in the establishment of six or seven schools, each of four days' duration, and covering a more or less similar range of subjects. These schools are at present chiefly concerned with religious education. But the plan might easily be broadened to include the other interests. A careful sequence of dates from early June to mid-July enables several schools to engage the same speakers.

It is a very desirable thing that the provinces as such should come

to feel definite responsibility for their schools, both as to attendance and as to support. The Provincial Commission on Religious Education should also have definite plans in education which could be promoted year by year in every school of the province.

(b) The Co-ordination of Courses and Schedules. Without in any way supposing that every summer is committed to the same program, it should be possible to bring about a certain unity of purpose and general similarity of accomplishment. The program of the General Board of Religious Education for teacher training and school organization and management is, of course, more developed than the educational program of either missions or social service. But, in a measure, these agencies also have very definite things which they desire to see accomplished. If the various summer schools could be set to working out in systematic fashion the plans of these general agencies, it would greatly strengthen the educational effect as a whole. Leaders would be trained in the methods and toward the ideals of the Central Boards, and the Church at large would come to move along unified lines. Our own Board has already drawn together a brief outline called "Suggestions for Summer Schools," which contains not merely hints as to how summer school courses may be made to fit into the Standard Training Course for Teachers, the Standard Curriculum, and the general organization of the Sunday-school, but also similar hints from the Board of Missions and the Joint Commission on Social Service.

A further desideratum is that the sessions of the same school or conference from year to year should possess a consecutive plan, one year's work to some extent building upon the previous year. Some courses should doubtless be repeated year after year. Other courses should form a cycle and afford a teacher attending the second year, not merely new personalities among the speakers, but new subjects along a given line, which should yet be organically connected.

(c) There should be some point at which leaders for the general system of summer schools could be trained for their work.

Such a training school, representing all the great interests of the Church, could send out each year a corps of speakers and leaders with a definite, clear-cut program, unified standards and purposes, and the very best and most comprehensive equipment for the presentation of their subjects. The Church at large would make far greater progress, and secure a larger effectiveness in this way. The best methods and widest ideals would come quickly to the front, and be spread over the greatest extent of territory.

(d) Unifying the Financial System of the Schools.—Inevitably at present there is great variety in the financial management of the summer schools. They vary in expense to the teacher and cost to the management. There is no uniform practice in the matter of fees to students, or payments to instructors. Very probably the expense to the person attending will always vary in different localities, and for schools of different lengths. But in other respects certain uniform practices might be made to obtain. It would be in the power of the Provincial Commissions to urge some similarity of custom in these matters, so that the laity generally might have a common understanding of conditions.

(e) A Directory of All the Schools.—As the number of schools increases it will be most desirable that some annual publication of this sort be distributed widely among Church people. The General Board has the intention of preparing such a publication so soon as the situation appears to demand it. All committees in charge of summer school plans are urged to send early announcements of their plans to the Office of the Board, so that the Office may secure as much publicity as possible for every school.

A LIST OF SUMMER SCHOOLS FOR 1916

PROVINCE OF NEW ENGLAND:

The Cambridge "Conference for Church Workers," at the Episcopal Theological School, Cambridge, Mass., June 23rd to July 8th.

Presents a general program, including Religious Education, Bible Study, Missions, Social Service, Girls' Friendly Society, and Religious Thought in general.

Address Miss Marian DeC. Ward, 415 Beacon Street, Boston, Mass.

PROVINCE OF NEW YORK AND NEW JERSEY:

The Geneva "Conference of Church Workers," at Hobart College, July 5th to 15th.

Combines courses in Missions, Social Service and Religious Education.

Address Rev. Augustine Elmendorf, 871 DeGraw Avenue, Newark, N. J.

The Gladstone, N. J., Summer School, covering the last week in June.

Devoted chiefly to work for Sunday-school Teachers and Missions. Address the Rev. T. A. Conover, Bernardsville, N. J.

The Silver Bay, N. Y., "Churchman's Conference," at Silver Bay on Lake George, July 7th to 16th.

Especially a Missionary Conference.

Address the Missionary Education Movement, 156 Fifth Avenue, New York City.

PROVINCE OF WASHINGTON:

The schools in this province are run according to a concerted plan worked out by the Provincial Board of Religious Education. Their aim is to deal mainly with Religious Education, and such courses on Missions and Social Service as are found related to the teaching of these subjects in the Sunday-school. Washington, D. C., Mt. St. Alban Summer School, June 12th to 16th.

Address Rev. W. L. DeVries, Ph.D., 3515 Woodley Road, Washington, D. C.

Norfolk, Va., Tidewater Summer School, June 5th to 9th.

Address Mr. H. N. Castle, Secretary, Norfolk, Va.

Bedford City, Va., Bedford City Summer School, June 19th to 23rd.

Address Rev. T. C. Page, Bedford, Va.

Conneaut Lake, Pa., Summer School, June 26th to 30th.

Address Rev. E. J. Owen, Sharon, Pa.

Pittsburgh, Pa., Summer School.

Address Rev. C. M. Young, Oakmont, Pa.

South Bethlehem, Pa., Bishopthorpe Manor, June 26th to 30th.

Address Mr. C. N. Wyant, Bishopthorpe Manor, South Bethlehem, Pa.

Charlottesville, Va., Summer School, July 10th to 14th.

Address Rev. Beverly D. Tucker, Jr., Charlottesville, Va.

PROVINCE OF SEWANEE:

In this province three schools are usually held.

Raleigh, N. C.—St. Mary's Summer School.

Address Rev. Geo. W. Lay, St. Mary's School, Raleigh, N. C.

Sewanee, Tenn.—The School at Sewanee is generally held in August.

Address Rev. Mercer P. Logan, D.D., 217 Ashley Avenue, Charleston, S. C.

Gulf Coast School.—The Gulf Coast School in Gulfport is held about the first week in July.

Address Mr. B. F. Finney, Brotherhood of St. Andrew, Church House, Twelfth and Walnut Streets, Philadelphia, Pa.

PROVINCE OF MID-WEST:

Gambier, O., Summer School, June 21st to 23rd.

Address Rev. W. A. Stimson, Urbana, O.

PROVINCE OF THE PACIFIC:

There are two schools usually held in this province.

Los Angeles, Cal.—(At present the dates are not in hand.)

San Francisco, Cal.—(At present the dates are not in hand.)

(In all probability this list is incomplete. Information in advance is difficult to obtain.)

4. DEMONSTRATION SCHOOLS

This term is relatively new in the realm of religious education. It stands for something a little different from a "model Sunday-school." The "model" school tries to perfect itself as a Sunday-school in general for its own purposes, while the demonstration school is one in which certain ideals and methods can be tested out for the purpose of proving their value to other schools.

The demonstration school of the Province of New York and New Jersey was the first, so far as we are aware, to assume the new name. Its aim is to show "what can be done" by showing "how to do it." This school is located at St. Mary's Church, Lawrence street, in the upper part of New York City. It was begun in 1915, under the auspices of the Provincial Commission on Religious Education, and conducted by a committee under the chairmanship of Miss Abby P. Leland, Ph.D., with the Rev. J. W. Suter, Jr., as director, during the winter of 1915-16. This school consists of two departments: (1) The Church School of the Parish, intended to train the parish boys and girls, and also to be an "observation post for the province and an experiment station for the staff of the School of the Theory and Practice of Teaching." (2) The School of the Theory and Prac-

tice of Teaching, primarily intended to train teachers for the work itself and for the province, and secondarily to hold courses for adult members of the parish or graduates of the Church School. The program of the Church School contains three distinct functions: (a) Instruction in facts. (b) Participation in worship. (c) Participation in service. The chief feature of the school which is new, is the week-day instruction, given one hour each week, mostly in the late afternoon, and by paid teachers. A "visiting teacher" promotes co-operation between the school and the home.

The Diocese of Western New York has also accepted as a "Demonstration School" the Sunday-school of Trinity Church, Buffalo. The chief effort here is to secure excellence of instruction and character building in the ordinary Sunday-school lines, together with courses of higher instruction in religion. The Rev. Rolfe P. Crum is director of the school.

In order to unify a situation in which "Demonstration Schools" might tend to multiply too rapidly, the Provincial Commission adopted the following propositions:

WHEREAS, The Provincial Commission on Religious Education would gladly see every parish Sunday-school a model of its kind, and

WHEREAS, It is to the advantage of each diocese to have one or more particular schools where special problems in religious education shall be worked out under expert leadership, and, also,

WHEREAS, The multiplication of "Demonstration Schools" without a definite unity of plan may hinder rather than assist the solution of educational problems in religion,

Resolved, That the Committee on the Provincial Demonstration School, at the bidding of the Provincial Commission on Religious Education, requests the Diocesan Boards of Religious Education throughout the province to co-operate with them in the following plan:

1. That every Demonstration School, officially recognized by a Diocesan Board of Religious Education, be asked to provide that its director or superintendent become a member of the Co-operative Demonstration Committee of the Province of which the director of The Provincial Demonstration School is to be chairman.

2. That each such Demonstration School be asked to present to the said committee a clear and written statement of what it is proposed to demonstrate in such school, and the special methods adopted to accomplish this end.

3. That the said Committee shall hold at least one annual meeting at which these statements should be discussed, and methods of co-operation between the different Demonstration Schools be devised.

4. That the Diocesan Boards of the Province be asked before establishing any new Demonstration School, to satisfy themselves as to the real service the proposed school is capable of rendering to the diocese or the province, and how far the plan or special experiment of the proposed school differs from that of other Demonstration Schools already at work, or will meet the need of the diocese in a way to justify the granting of the title, "Official Demonstration School."

5. That Diocesan Boards be requested to issue written or printed certificates to such schools as they may approve as "Official Demonstration Schools" for the diocese.

5. THE SOCIETY FOR THE HOME STUDY OF HOLY SCRIPTURE AND CHURCH HISTORY

This Society was organized in 1886, the first prospectus being drawn by Bishop Doane. Its purpose is to assist women in the study of the Holy Scripture and Church History. Each year a subject is chosen for study and every two months written papers are required from all who are enrolled. In June a written examination is held and testimonials signed by a Bishop are presented to the successful students.

The Society has gathered a library of over six thousand volumes of Anglican Church literature, which is particularly rich in books on Christian Art, Liturgies, Hymnology and the Prayer Book, besides books on the Bible and Church History. These books are loaned to the members of the Society.

At the present time, the library and the work of the Society is conducted from the Seabury Divinity School, Faribault. The organization and work of this Society has been due to the untiring efforts and consecration of Miss Sarah F. Smiley, 20 Fifth Avenue, New York City, who is the Director and Organizing Secretary.

6. THE AMERICAN SOCIETY OF CHURCH LITERATURE

The American Society of Church Literature was founded in May, 1914, with eleven members. There are now 2,600 members on the lists. While it has not adopted any definite platform, the Society stands for loyalty to the principles of religion as they are expressed in the Book of Common Prayer. The Society aims to produce books on the subject of the Church, her Message, her Faith, her Worship, her History. In publishing these books, the Society aims to make them readable, attractive, neat, accurate, scholarly, interesting, popular, and very inexpensive. They seek a wide circulation. Up to the present time they have acquired a stock of copyrights of great value. From time to time they issue bulletins showing the progress of the Society.

The membership of the Society has no other restriction than a fee of one dollar, which entitles each member to receive a dollar's worth of literature chosen from the lists of the Society. Each member is nominated by an existing member. The Society is governed by a Board of Directors, elected by the members. The acting secretary is Rev. John S. Littell, D.D., Keene, N. H.

7. SIMPLE SUGGESTIONS FOR THE PUBLIC WORSHIP OF CHILDREN

The following recommendations as to Children's Worship were compiled by the Council on Worship. They are here published by consent of the Parochial Department, although they have not, as yet, been submitted to the Department for approval.

Worship is the chief expression of the religious instinct. This is a truth which our age is in danger of forgetting. We are continually being reminded that "religion is morality tinged with emotion," or that "religion is three-fourths conduct," or that social service is the only justification of the existence of the Church.

The most casual acquaintance, however, with the science of comparative religion will force us to see that the essence of the religious instinct wherever found is the desire of the human soul to come into harmonious relation with God—however inadequate may be the conception of the divine nature. From the beginning of the race, worship has always constituted the characteristic manifestation of this desire. The religious instinct is primarily non-ethical. It is only in Judaism and Christianity that the religious instinct has become associated with ethical ideas. Nevertheless, both Jewish and Christian systems of ethical ideas are based upon religious foundations. Whenever the religious instinct grows weak, through the neglect of worship, the result has always been the decay of morality.

It is, therefore, of the utmost importance that our children should be trained to understand and love the worship of the Church. Without this fundamental religious practice their morals and their religion would necessarily become thin and evanescent. It is evident to the most superficial observer that the children of our Sunday-schools are not as a rule being drilled into regular habits of worship at all. At any rate, they are not to be found in our churches on Sunday mornings, except here and there where special efforts have been made to attract them. Nor is there any worship worthy of the name in connection with the sessions of the Sunday-school.

The sad results of such neglect are only too evident. What the children have learned about worship in their classes has been only intellectual knowledge, and not practical. Consequently, when the children become too old for Sunday-school, they simply stop coming; and as they have never been properly trained in the practice of worship, they do not come to church; and thus the Church loses hold of them altogether.

We have a great opportunity in our Sunday-schools to impress upon large numbers of children, at the most plastic age, habits of Christian worship which they will never entirely outgrow. We must, however, address ourselves seriously to the task; and give even more time and effort to this fundamental work than we do the formal teaching of the graded lessons in the Sunday-school classes.

We beg to offer some practical suggestions as to just how this can be done. We believe that many of our clergy and teachers are already convinced of the necessity of training their children in the worship of the Church, and therefore do not need to read any elaborate treatise which goes exhaustively into the psychology of the subject. What they want is a few definite directions, based on practical experience, which will tell them exactly how to go about the task.

In some parishes it has been found possible to attract the majority of the children to the principal morning service. These children have been systematically taught that it is their duty to honor God with

worship on the Lord's Day. The service is not very long. The hymns are chosen and the sermon prepared with the children in mind. Those whose parents are not present are given good seats in the front of the Church, and interested adults are ready to help them find their places and take an intelligent part in the service.

But this plan is not always possible. In many instances our children come from families which are not interested in the Church. There is no one at home to co-operate with the school in training them to find joy in worship. The lazy Sunday-morning habits of many parents render their influence negative, if not a hindrance. For these children we have a positive responsibility to teach them the fundamental practices of religion. The future of the nation, of the homes, of the individual souls, will be largely determined by the manner in which we meet this challenge.

For the purpose of giving definite suggestions for services which will train children in the worship of the Church, we have secured from some clergymen who have given considerable attention to the subject these descriptions of methods they have found successful. The services should, if possible, be held in the Church, in order that the children may feel the atmosphere of reverence. These methods will not work by their own momentum. They must gain their motive power from a zealous, consecrated pastor, supported by the example and prayers of faithful teachers and sympathetic parents.

Morning and Evening Prayer

These services have been arranged with the idea of training children in the habit of church-going, and in the worship of the Church, as it is expressed and developed in Morning and Evening Prayer. The aim is to make each service as complete and beautiful as any of the regular services. The service occupies about thirty-five minutes. The plan is to familiarize the children with the various services of the Prayer Book. Therefore, the Prayer Book and Hymnal are used, and it is customary to announce the number of the page on which the various parts of the service are to be found. It will be noted that all the various canticles in both Morning and Evening Prayer are sung except the Te Deum. The Te Deum may be sung, but it is rather long. When the service was first started, the method was to begin with the Venite and have the children sing it a sufficient number of times to make them familiar with it. Then other chants were gradually used. In the course of the service it is wise to say a few words about the different parts and urge the children to join. Frequently they are asked to repeat in concert the Gloria and the Versicles. This helps the little children to become familiar with them.

A selected number of Collects is used and the children are asked to join with the minister in repeating them. In this way they have gradually become familiar with a considerable number of Collects. One distinct advantage of the service is that the children become thoroughly familiar with matter that would otherwise have to be memorized as a part of the regular curriculum. A rather limited number of Psalms is used and they are frequently repeated, the object

being to make the children thoroughly familiar with them. Or one Psalm form may be read from the Psalter for the day.

The Lessons

The lessons have been chosen, as far as possible, with the idea of presenting something concrete. The effort has been to select stories. The list was made with the idea of emphasizing the subjects chosen for the sermons or addresses, but a selection could well be made on an entirely different basis—for instance, with the idea of following the Bible stories both in the Old and New Testaments.

The Addresses

A list of subjects for short sermons or addresses is carefully prepared, with a view of presenting a series of most important topics. Of course, there would be certain Sundays in the year when it would be best to break away from the scheme and use something else. This series will need revising every year. The main point will be to tell the story well, using concrete illustrations.

Music

Three hymns are usually sung, a Processional, a Recessional, and one during the service. The selection is made from a limited number of hymns, based on a choice made by a committee of the Massachusetts Sunday-school Commission, and a Chicago Churchwoman who is a teacher of music in one of our best-known schools, and on our own experience. There is a vested choir composed entirely of children in the Sunday-school. No others are allowed to belong. An offertorium is sung when the offering is taken. This seems desirable in churches where the regular congregations are used to the custom.

In General

Four boys—two from the older school and two from the infant class—take up and present the offering. The altar is as carefully vested as for the regular services and no effort is spared to make this as beautiful and dignified as any service in the Church. One of the clergy is always present and of course vested. The invocation and ascription are used before and after the sermon.

Experience now of over four years has more than justified the effort that has been expended on this service. Attendance has steadily increased, the parents of the children frequently attending, and the children are learning to take their part in the worship of the Church. It is an interesting fact that no children are more interested and keen in their enjoyment of the service than the infants. The older children, however, are equally attentive because of the inherent force and dignity of the service.

The Holy Communion as a Service for Children

The Church has another service in which we must train the children to take their part. The first step will be to teach them the story of the Saviour's life on earth, and especially the events of Good Friday, Easter and the Ascension. This will naturally be done in

the regular course of the lessons in the school. Every child who knows this story will find his heart responding with love as he follows it step by step through the worship of the Church.

Finding the Places

Before bringing the children to participate in the Communion Service some careful preliminary work must be done. The rector should have the children take their Prayer Books and then drill them thoroughly in following the service until they can readily find their places and heartily take their part in the responses. Certain portions of the service should be committed to memory, such as the Kyrie, the Gloria Tibi (and the Laus Tibi, where it is used), the Creed, the Confession, the Sursum Corda and the Sanctus. In parishes where they are used, the Benedictus Qui Venit and the Agnus Dei may also be committed. As a matter of principle, we recommend the use of the Prayer Book and Hymnal rather than cards or leaflets. The older children should be encouraged to have Prayer Books of their own.

Explain the Vessels, Vestments, Etc.

When the children have become familiar with the service of the Prayer Book, they should be assembled in the church and taught the symbolism and the use of the ornaments and furniture of each part of the building, the Nave, the Choir and the Sanctuary. The names of the sacred vessels, the veils, the linens, the vestments of the clergy, the servers and the choir, their meaning and why they are used, should be clearly and simply explained.

Describe the Service

The children will now be ready to receive a clear, definite, explicit description of the service as a whole. This may begin with the explanation that what we are about to do is to follow the command of our Saviour, and to join "with the Angels and Archangels and all the company of Heaven" in offering to God "The Sacrifice of the Death of Christ." The Lord Himself has taught us how to do this, "For in the night in which He was betrayed He took bread, and when He had blessed it He brake it and said, 'Take, eat, This is My Body which is given for you. Do this in remembrance of Me.'". In this way He instituted the Sacrament of the Holy Communion. As we read in the book of the Acts, the Church has continuously obeyed Him, and this service of the Holy Communion has always formed the very heart of her worship. In this service we see in symbolic act and word the love of the Saviour as He gave Himself for the life of the world. He is now in Heaven, at the right hand of the Father, where as our great high priest He "ever liveth to make intercession for us." In our Communion Service we are pleading here in His temple upon earth the same perfect and sufficient sacrifice, oblation and satisfaction that He offered on Calvary, and which He now pleads before the Throne of Grace for us. In this service earth and heaven are brought together. We try to pattern our service on earth as closely as possible after the vision seen by St. John, in order that we may learn here to love the worship of Him into Whose Presence we hope some time to come.

It will add greatly to the appreciation of the service if the rector will explain to the children how the various parts of the service portray the events of Good Friday, beginning with Gethsemane, and finally issuing in the triumph of Easter and the Ascension.

The Service

When the hour for the service has arrived, let the altar be prepared with as much care as for the regular services of the parish. Children love color, light and movement, and they will appreciate and enjoy symbolism and reverence which sometimes adults fail to understand.

The Choir and Servers

The music should be carefully prepared. There are numerous simple settings of the service. Where it is feasible, much may be added to the effectiveness of the service by a choir of girls, who will be attired in some specifically feminine habit (a cape and a simple veil are often used). The older boys may be used as crucifers and servers, while others may act as ushers and take up the offering. Every one who is to have a part in the service should be well-trained, to avoid any confusion, which may destroy the spiritual atmosphere of the service.

Until the children are thoroughly familiar with the service, it helps them to have an officer of the school (the curate or the superintendent) kneel in his cassock at the entrance to the choir, and announce the page upon which the service is to be found. This can be done quietly, and when just a word of explanation of the meaning of this part of the service is given, it is very effective.

At the close of the service, this officer can tell the children what Psalms, prayers, hymns or canticles will be helpful to use privately as acts of devotion while the Celebrant is performing the ablutions. They will heartily accept the suggestion to kneel quietly to thank God for His great Gift, before they leave the church.

To revive the art of worship and to train our children to find a real and holy joy in it, is perhaps the most important and difficult part of the work of our Church schools. The atmosphere of the generation is lethargic. There is much inertia, and sometimes a prejudice and ignorance, to be removed. But we have a tremendous advantage in the fact that it is our Lord's Will that we do it. He has created the souls of children with the power and the desire for worship. He has given us the divine ideals as our pattern. He has entrusted to us the Book of Common Prayer with the Liturgy of the Church. He has sent to us for instruction the children whom He wishes us to train for Him.

What an inspiration it gives us as we see the work in all its wonderful possibilities, and then find ready at hand the means for accomplishing it. Every Priest we know, who has first carefully prepared his children and then devoutly entered upon his work, has felt the thrill which comes from being in the very Presence of God, and from contact with souls which are aflame with His love.

8. RECOMMENDATIONS FOR ADULT BIBLE CLASS WORK

The Parochial Department of the Board has been asked from time to time to make suggestions for work with adult classes.

Much depends, in making such recommendations, upon the ability of the leader of the class, and upon the type of persons composing the class. It is also of importance to know what fields such a class has recently traversed in its study. Those desiring special suggestions are asked to furnish information as to these points in making their inquiries.

The following literature is useful in adult class work.

1. Books for Leaders:

- "The Ideal Adult Class in the Sunday-school." Wells. Pilgrim Press. 50c.
- "The Adult Worker and His Work." Barclay. Methodist Book Concern. 50c.
- "Adult Class Study." Wood. Pilgrim Press. 75c.
- "Adult Bible Classes and How to Conduct Them." Pilgrim Press. 25c.
- "The Why and How of the Organized Adult Bible Class." Heidelberg Press, Philadelphia. 25c.
- "The Adult Bible Class." Pearce. Westminster Press. 25c.
- "Bible Geography and History." Kent. Scribner. \$1.50.
- "Bible Commentary." Dummelow. Macmillan. \$2.50.

2. Available Longer Courses:

(a) Bible in General:

- "The Books of the Bible." Hazard-Fowler. Pilgrim Press. 50c.
- "Makers and Teachers of Judaism." Kent. Scribner. \$1.00.
- "First Standard Course, The Bible." Barclay. Methodist Book Concern. 30c.

(b) Old Testament:

- "Preparations for Christianity." Nordell. Scribner. 4 Quarters, 12c. each, or one vol., cloth, 75c. Teachers' Manual. 15c. or 75c.
- "History and Literature of the Hebrew People." Wood. 4 parts, 12½c. each. Teacher's Manual, 15c. per part. Methodist Book Concern.
- "The Prophets as Statesmen and Preachers." Fowler. Pilgrim Press. 30c.

(c) Life of Our Lord:

- "The Life of Christ." 2 Vols. Blakiston (English). N. Y. S. S. Commission. 75c.
- "How to Study the Life of Christ." Butler. 75c.
- "The Life of Christ." Burton & Matthews. University of Chicago Press. \$1.

"The Gospel of Mark." Burton. University of Chicago Press. \$1.10.

(d) The Apostolic Church:

"Acts of the Apostles." Stokoe. Clarendon Press (England). 75c.

"The Epistles of the New Testament." N. Y. S. S. Commission. 20c. Teachers' Notes, 50c.

"A Handbook of the Life of the Apostle Paul." Burton. University of Chicago Press. 54c.

"A Short History of Christianity in the Apostolic Age." Gilbert. University of Chicago Press. \$1.

(e) Miscellaneous:

"The Conquest of the Continent." Burleson. Board of Missions. 40c. paper; 60c. cloth.

"The Episcopal Church in America." Hodges. Jacobs & Co. 50c.

"Social Duties." Henderson. University of Chicago Press. \$1.30.

"The Gospel of the Kingdom." (Social.) Strong. American Institute of Social Service, Bible House, N. Y. City. 75c.

"Community Study." Wilson. 35c.

3. Shorter Courses:

Old Testament:

Kent & Jenks, "The Making of a Nation." (Scribner. 75c.)

Kent-Smith, "The Earlier Prophets." (Association Press. 50c.)

McFadyen, "A Cry for Justice." (Scribner. 60c.)

Correspondence Course on the Old Testament. 20 Lessons. (General Board of Religious Education. 75c.)

Gospels:

Jenks' "Social Significance of the Teachings of Jesus." (Y. M. C. A. 50c.)

Correspondence Course, Life of Christ. 10 Lessons. (General Board of Religious Education. 50c.)

St. Paul:

Stalker, "Life of St. Paul." (Revell. 60c.)

Correspondence Course, Apostolic Church. 10 Lessons. (General Board of Religious Education. 50c.)

A Bible Class Course is also published each year in the American Church S. S. Magazine. Jacobs & Co. \$1.50

PART XI.

1. BY-LAWS OF THE GENERAL BOARD OF RELIGIOUS EDUCATION of the PROTESTANT EPISCOPAL CHURCH in the UNITED STATES OF AMERICA

Adopted by the Board

SECTION I

OFFICERS:

1. The officers of the Board provided under Canon 57, and a Vice-President, shall be elected by ballot at the first meeting of the Board after each General Convention. Vacancies in any offices may be filled by the Board at any regular meeting.
2. The duties of these officers shall be those which generally pertain to their office.

The General Secretary, who, according to Canon 57, is a member of the Board, shall be the administrative officer of this Board. To him shall be entrusted the responsibility of carrying out the work of the Board, under the direction of the Board. He shall be, ex officio, a member of all Departments and Committees.

At each regular Meeting of the Board, he shall make a written report of his activities since the last regular meeting. He shall embody in these reports information upon the state of Religious Education in the Church, and may make suggestions and recommendations for the action of the Board.

SECTION II

MEETINGS:

1. There shall be at least one regular meeting of the Board in each calendar year. This shall be held on the last Wednesday in January, unless otherwise ordered by the Board or the Executive Committee.
2. As far as possible the meetings of the Board shall be held in the various provinces. Public meetings to arouse interest in the work of the Board and to further the cause of Religious Education shall, if convenient, be held at the time of Board Meetings.
3. Special meetings may be called by the President, or by the Vice-President, at the request of five members of the Board. Written notice of all meetings shall be sent out by the Recording Secretary, giving at least a month's notice of the same, and, in the case of special meetings, specifying the matters to be presented at the coming meeting.

4. The Order of Proceedings at the annual meeting of the Board shall be as follows, unless otherwise directed by the Board:
 - (1) Prayer.
 - (2) Reading and Approving the Minutes.
 - (3) Elections.
 - (4) Report of the General Secretary.
 - (5) Report of the Executive Committee.
 - (6) Report of the Treasurer and Finance Committee.
 - (7) Reports from Directors of Departments.
 - (8) Reports from Standing and Special Committees.
 - (9) Unfinished and Miscellaneous Business.
 - (10) Adjournment.
5. The traveling expenses of the members of the Board for attendance at Board meetings shall be included in the Budget and paid on the order of the General Secretary. The traveling expenses of Councillors may be included in the Budget of respective Departments when so ordered by the Board and paid on order of the Director of the Department.

SECTION III

DEPARTMENTS AND COMMITTEES:

1. The work of the Board shall be performed through Departments and Committees. The function, organization and name of each Department shall be determined at the time of its creation.

Among the Departments shall be the "Department of Parochial Education Through the Sunday-school and Other Agencies," the "Department of Collegiate Education," the "Department of Secondary Education," and the "Department of Theological Education."

2. Each Department may have a Director, who shall be its Executive Officer and Chairman, with the vote in all meetings of his Department.

Each Department Director shall be appointed by the General Secretary, after consultation with the Department, and after confirmation by the Board. He shall hold office at the pleasure of the Board. If not already a member of the Board, he shall be entitled to a seat and voice in the meetings of the Board, but without the right to vote.

3. Departments may appoint "Councillors" to serve for one year, subject to reappointment, who shall become advisory members of the Department appointing them. They shall be entitled to a seat and a voice at any Department meeting, but without the right to vote.
4. Departments shall submit to each meeting of the Board through their respective Directors, a written report of all acts since the last meeting of the Board.
5. There shall be an Executive Committee, consisting of the staff, together with seven members of the Board, elected by the Board, which shall meet not less than four times in each

calendar year. The Executive Committee, unless otherwise especially ordered by the Board, shall act for it between its meetings, but without power to reverse its action. Four members who are members of the Board shall be a quorum.

6. All proposals involving new lines of work or important changes of policy, shall be submitted to the Board for approval before being put into operation.
7. The Board shall elect a Finance Committee and such other Committees as its work may demand.

SECTION IV

FINANCE:

1. The financial year of the Board shall begin on the first of December.
2. The General Secretary shall submit to the Board at its annual meeting, a budget for the next fiscal year, prepared after consultation with the Finance Committee and Departmental Directors, and the Board shall determine from these recommendations the items of the Budget; no disbursements shall be made by the Treasurer, except as covered by the Budget, or otherwise specially authorized by vote of the Board.
3. The Board shall determine annually the amount of money to be raised, and apportion to each Diocese and Missionary District, as early as possible in the year, an equitable share of such amount in such a way as may be determined. Notification of this amount shall be made directly to the Convention or Council of the Dioceses and Missionary Districts. The notification shall be accompanied, whenever possible, by an appeal in which the purposes and plans of the Board shall be stated. The Board may make its apportionment to Dioceses and Missionary Districts through Provincial Synods whenever this seems desirable.

The Board may also seek to secure gifts for the support of its work from individuals.

4. The Treasurer, who shall be required to give a bond satisfactory to the Finance Committee, shall receive and disburse in the name of the Board all monies belonging to the Board. Disbursements for the work of the General Secretary shall be made on receipt of a voucher signed by him.

Disbursements for the work of any Department shall be made on receipt of a voucher signed by the Director of that Department.

In the absence of the General Secretary or a Director, the above-mentioned vouchers may be signed by such officers as the Board may designate.

5. The Board shall appoint annually an Auditing Committee who shall employ a certified public accountant, and the Treasurer's Report, when approved by the Board, shall be published.

2. DEPARTMENT OF PAROCHIAL EDUCATION THROUGH THE SUNDAY-SCHOOL AND OTHER AGENCIES

RULES OF PROCEDURE

I. PRINCIPLES OF OPERATION:

1. Plans and policies for the work of the Parochial Department which are new must be submitted to the General Board of Religious Education for approval before being put into effect.

2. The Department shall work under the following sections:

(a) The Section of Parochial Education through the Sunday-school.

(b) The Section of Parochial Education through the Home.

(c) The Section of Parochial Education through other miscellaneous agencies.

3. The Director is authorized to expend funds voted to the Department by the General Board of Religious Education or its Finance Committee for such purposes, and not to exceed such amounts as are stated by the several items in the budget approved by the Department, unless otherwise especially ordered by the Department.

All other expenditures must be authorized by especial vote of the Department.

4. Approval of the following measures by the Department may be secured by the Director through the mail if he deem it desirable, provided no request be made by any member that such measures be reserved for discussion at a meeting of the Department:

(a) The confirmation of Councillors to the Department.

(b) The final approval of matters already discussed and acted upon in the main by the Department, but left to be completed after any meeting.

II. MEETINGS:

1. There shall be at least two regular meetings of the Department during each calendar year, to be held ordinarily preceding the meeting of the General Board of Religious Education.

The dates of these regular meetings shall be agreed upon at each preceding regular meeting of the Department, unless otherwise ordered.

2. Special meetings of the Department may be called under two weeks' notice by the Director at any time to take action upon matters mentioned in the call. Such action, however, must be deferred until a regular meeting if so requested by a member unable to be present.

III. OFFICERS:

1. The Director of the Department shall be the Executive Chairman (by action of the General Board of Religious Education) and ex-officio member of all Department Committees.

2. The Department shall elect a Secretary at the first meeting,

following the organization of each new General Board of Religious Education. He shall hold office until his successor is elected.

3. The duties of the Director shall be as follows:

(a) To formulate new plans or policies for the work of the Department and report the same to a meeting of the Department for approval and recommendation to the General Board of Religious Education. Such formulations, however, may also be made by any meeting of the Department.

(b) To execute all work approved by the Department or directed by the General Board of Religious Education, and to report progress therein at such regular meeting of the Department.

IV. COUNCILS OF ADVICE:

1. Councils of Advice on specific matters composed of persons considered expert upon the subject in hand may be appointed by the Director with the approval of the Department.

2. Such appointments shall remain in force during the calendar year in which they are made.

3. The persons so appointed shall be called "Councillors to the General Board of Religious Education in the Department of Parochial Education through the Sunday-school and other agencies."

4. Meetings of such Councils may be held by the Director at his discretion.

5. Actions taken at Council meetings are of the nature of recommendations to the Department for its action.

6. Members of the Department of Parochial Education shall be notified of all meetings of the Councils of Advice and invited to attend such meetings.

3. THE SEAL OF THE GENERAL BOARD OF RELIGIOUS EDUCATION

This seal, which was adopted by the Board in January of 1916, was designed, as a gift to the Board, by Miss Ethel Spencer Lloyd, of Detroit, Mich. It is based on the passage found in the Gospel according to St. John 14:6, "I am the way, the truth, and the life."



As personality is the great medium of teaching power, the "I" of the text is emphasized by making the Cross (as the symbol of Christ Himself), the central feature of the seal, and using an enriched form of the "crux commissa," which latter is said to be symbolical of the displacement of the Old Testament by the Cross. The cross is then set in the circle, the symbol of complete life, and the circle in turn upon the background of the triangle, the symbol of the Godhead. This brings out the thought of the teaching supremacy of the Divine Son of God, and at the same time allows the introduction, in each apex, of one of the three key-words of the text, "Via," "Veritas," "Vita," to indicate the means by which the teaching is wrought into character, i. e., by example (the "Way"), by the reason (the "Truth"), and by Divine energy of the Spirit (the "Life"). The three symbols of Church training, the font (as the gateway to spiritual life), the dove (representing Confirmation) and the chalice (as the token of the "strengthening and refreshing" of life) are placed about the triangle as indicative of the Church's method of imparting spiritual life to her children. The whole is then enclosed with a circle bearing the title of the Board and the date of its establishment, the circle again intimating the unification of educational agencies, which is the aim toward which the Board is working.

4. REGULATIONS FOR ACCREDITING AFFILIATED SCHOOLS OF RELIGIOUS INSTRUCTION

Diocesan Schools of Religious Instruction or Teacher Training may receive accrediting from the General Board of Religious Education by meeting the following conditions:

Please address correspondence to Rev. C. P. Mills, Chairman of Accrediting Committee, 1 Joy Street, Boston, Mass.

I.

The offering each year by the Diocesan School of at least one course not scheduled under each of the three years' work of the Standard Course in Teacher Training.

II.

The presentation for review by the Accrediting Committee of an outline of instruction in each course, the said outline to compare favorably, in the judgment of the committee, in scope, contents, number of lessons or hours of teaching, with the courses now in use in the Correspondence School, considered as a norm.

III.

The requirement from the student of either an examination or a thesis at the close of any course, and the certifying by the school that the student has in such examination or thesis attained a grade of 70-80, 80-90, or 90-100 per cent., as the case may be—no certificate to be issued by the department for a grade of less than 70 per cent.

IV.

The publication by the Diocesan School of a prospectus of its

entire list of courses, classes, terms, etc., said published prospectus to be filed with the committee.

V.

The approval of the school by the recognized authorities in Religious Education of the diocese in which the school is located, the said approval to be furnished to the Accrediting Committee in writing, and to be renewed at any time if desired by the committee.

VI.

That until further action of the department, no certificate for a course of study by any other title than that currently offered or proposed by the Correspondence School be issued.

5. LIST OF PRESENT COUNCILS, THEIR MEMBERSHIP AND WORK

I. Councils of the Department of Parochial Education

1. THE COUNCIL ON WORSHIP

Rev. C. H. Young.
Rev. S. P. Delany, D.D.
Rev. E. S. Rousmaniere, D.D.
Rev. F. C. Lauderburn.

This council prepared the discussion on Children's Worship printed elsewhere in this volume. To it has also been committed the preparation of a Service for the Days of Intercession for Religious Education.

2. THE COUNCIL ON THE CURRICULUM

Rev. A. M. Hilliker.
Rev. F. E. Seymour.
Rev. E. J. Dennen.
Rev. F. C. Lauderburn.
Rev. W. W. Smith, M.D.
Rev. W. C. Hicks.
Rev. R. B. Foote.
Rev. W. H. Burk.
Rev. C. S. Lewis.
Rev. F. C. Sherman.
Rev. E. F. Lofstrom.

This council was named for the purpose of recommending needed changes in the Standard Curriculum. Some of the suggestions made have already been incorporated in the Curriculum, by action of the Board. The council is continued pending the experimental use of the new series of Christian Nurture lessons, in order to consider further modifications of the Curriculum in line with this series, should it prove acceptable.

3. THE COUNCIL ON THE HOME

Rev. T. A. Conover.
 Miss Elizabeth Colson.
 Miss Laura Fisher.
 Miss Frances H. Withers.
 Miss Jane Millikin.
 Mrs. William E. Gardner.
 Mrs. Lester Bradner.

This council has prepared a considerable portion of the material already in use by the Parochial Department under the section on Religion and the Home. Only the inability of the Director at present to meet with the council has interrupted their work.

4. THE COUNCIL ON PRIMARY LESSONS

Rev. Lester Bradner, Ph.D.
 Mrs. C. E. Bigler. Miss Clara Ransom.
 Miss H. P. Lane. Miss Ruth Sayer.
 Mrs. John Loman. Miss S. F. Tuite.
 Miss A. F. Murray. Miss F. H. Withers.

5. THE COUNCIL ON JUNIOR LESSONS.

Rev. William E. Gardner, D.D.
 Mrs. W. E. Gardner. Rev. P. E. Osgood.
 Rev. T. S. Cline. Rev. John W. Suter, Jr.
 Rev. R. T. Kreidler. Rev. Lester Bradner, Ph.D.
 Rev. Malcolm Taylor.

These two councils have rendered efficient service, at great personal labor and sacrifice, in the preparation of lessons in the new Christian Nurture series.

Two other councils, one on the study of the catechism and one on confirmation instruction, were appointed by the department some eighteen months or more ago. Inasmuch as the present work of the department made so great demands upon the time of the Director, these last two councils have been temporarily dismissed until a later opportunity shall arise.

II. Councils of the Department of Collegiate Education

To be organized.

III. Councils of the Department of Theological Education

To be organized.

Note on Council Work in General

The work done for the Board and the Church by the councils has been of the greatest value. In many instances it has been given at the entire expense of the councillors. In certain cases, where it was necessary for persons from a distance to be called together for conference, railroad expenses and entertainment have been provided from special funds raised for the purpose. The thanks of the Board and of the Church are due to the members of these councils for their efficient services.

It is chiefly the lack of funds for this specialized type of conference work which has prevented the departments from using more extensively the assistance of such experts.

THE CHURCH ORGANIZED FOR RELIGIOUS EDUCATION

GENERAL CONVENTION

GENERAL BOARD RELIGIOUS EDUCATION

289 FOURTH AVENUE, NEW YORK

REV. WM. E. GARDNER, D.D., General Secretary

CANON 57, PASSED IN 1910

TWENTY-TWO MEMBERS

DEPARTMENT OF PAROCHIAL EDUCATION

Director

REV. L. BRADNER, Ph.D.

INTERESTS

The Home
The Sunday-school
The Public-school
Church Clubs and Guilds

DEPARTMENT OF SECONDARY EDUCATION

INTERESTS
Church Schools
Diocesan Schools
Teachers' Associations

DEPARTMENT OF COLLEGIATE EDUCATION

Director

REV. S. S. KILBOURNE

INTERESTS

Universities and Colleges
International Student
Movement

DEPARTMENT OF THEOLOGICAL EDUCATION

INTERESTS

Increase of the Ministry
Co-operation with Exam-
ining Chaplains
Theological Schools

AIM: "The unification and development of the educational work of the Church, under the Constitution and Canons of the General Convention." (Canon 57, Section I.)

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